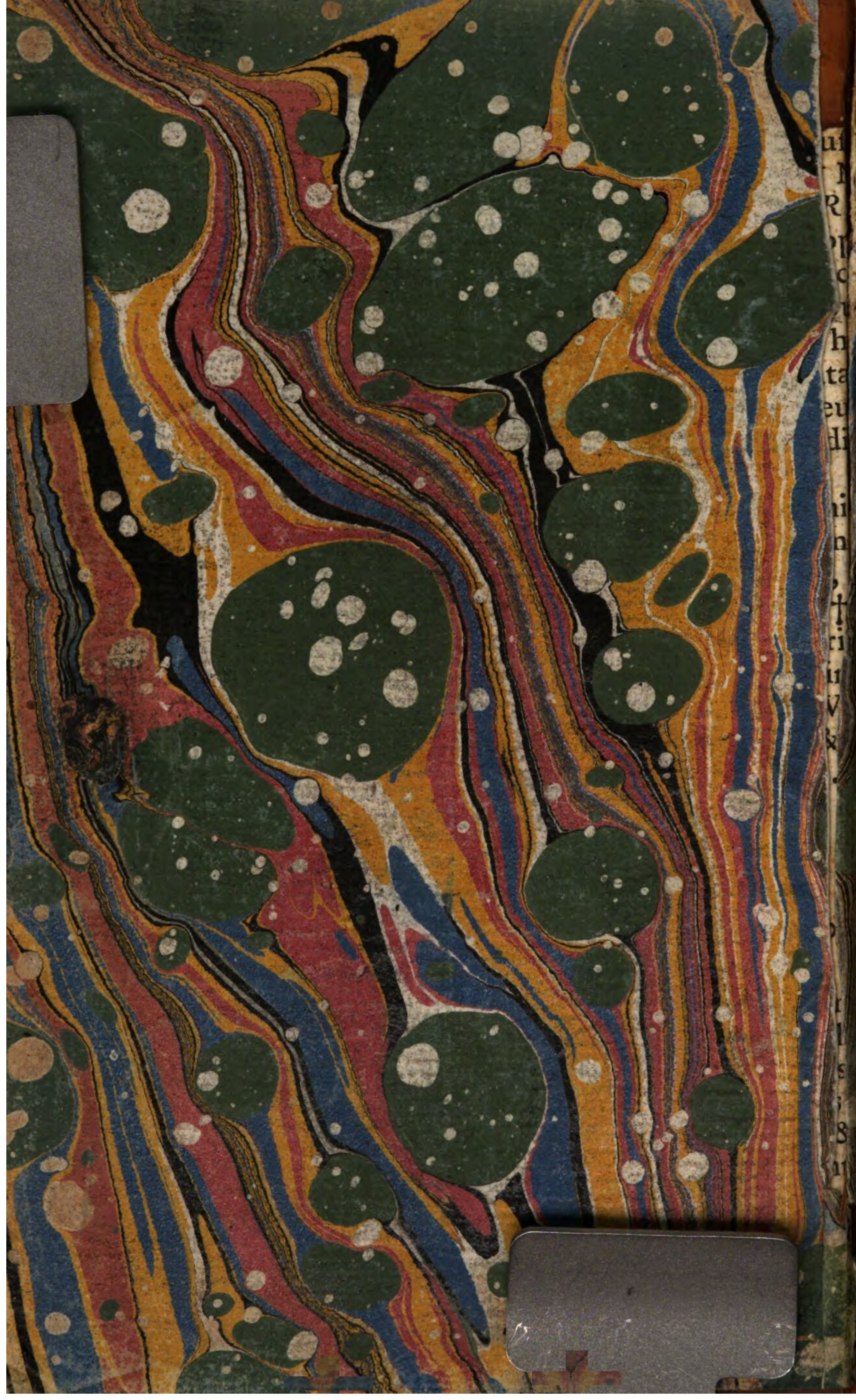








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TALES, ANECDOTES,

AND

LETTERS.

TRANSLATED FROM

THE ARABIC AND PERSIAN.

BY JONATHAN SCOTT.

SHREWSBURY:

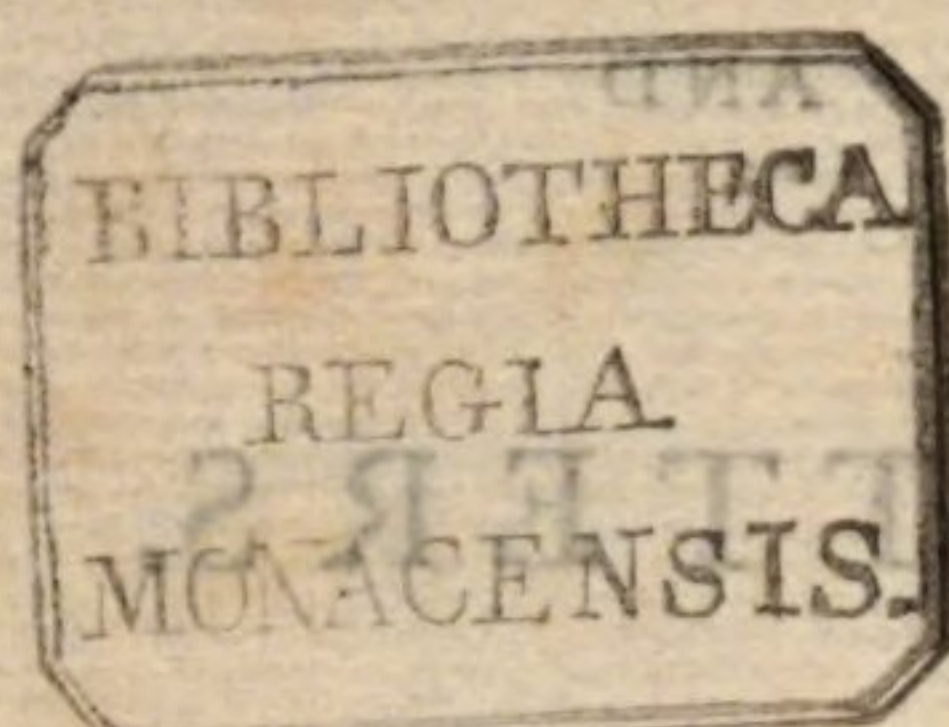
PRINTED BY J. AND W. EDDOWES,

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T. CADELL, jun. and W. DAVIES, in the Strand, LONDON.

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TO
WARREN HASTINGS, ESQ.

THIS VOLUME IS DEDICATED,
AS A TOKEN OF GRATEFUL RESPECT,

BY

HIS FAITHFUL AND OBLIGED

FRIEND AND SERVANT,

JONATHAN SCOTT.

Netley, Shropshire,
Jan. 1, 1800.

TO

WARREN HASTINGS, ESQ.

THIS VOLUME IS DEDICATED,

AS A TOKEN OF GRATEFUL RESPECT,

BY

HIS FAITHFUL AND OBLIGED

THOUSAND AND ONE NIGHTS.

FRIEND AND SERVANT,

JONATHAN SCOTT.

Wells, Shropshire,
Jan. 1, 1800.

TALES

TRANSLATED

FROM THE ARABIC OF

THE

THOUSAND AND ONE NIGHTS.

TABLES

PREPARED

FROM THE ARABIC OF

THE

THOUSAND AND ONE NIGHTS.

translated almost entirely from an
Arabic fragment of the Thousand
and One Nights, preserved in Bagdad,
by my friend James Anderson,
Esq., who permitted me to take a
copy of it.

The Manuscript contains the
Story of GALLAND, from the
Arabian Nights.

PREFACE.

THE following Tales are translated almost verbally from an Arabic fragment of the Thousand and One Nights, procured in Bengal, by my friend JAMES ANDERSON, Esq; who permitted me to take a copy of it.

The Manuscript contains the Tales given in GALLAND, from the introduction

duction to the conclusion of the stories of Zobeide and her Sisters, but with this difference, that in the former, they run through only twenty-nine nights, whereas in the latter they occupy sixty-nine.

The tales now translated follow next, but without any division into nights, and these are succeeded by the Adventures of Kummir al Zummaun, with which the fragment concludes.*

The Editor requests the reader to bear in mind that an almost verbal translation is here offered to his perusal, and not an outline of Arabic tale

* The substance of this is given by GALLAND, though with much deviation from Asiatic manner and scenery, under the title of the story of Camaralzaman, Prince of the Children of the Islands of Khaledan.

tale filled up to accommodate itself to our ideas of correct style.

The only liberty he has taken with the original, is the omission of the frequently occurring particles, which in english would be offensively redundant; also a few expressions rather too plainly descriptive of natural situations.

TALES

FROM THE

THOUSAND AND ONE NIGHTS.

STORY

OF THE LABOURER AND FLYING CHAIR.

THERE was formerly in Bagdad, a curly-pated, avaricious fellow, who worked hard under an herb-seller, and by dint of penuriousness, became possessed of fifteen golden deenars. He laboured all day upon half a clove of garlic and a dry crust, then retired to his lodging, lighted his lamp, eat the

remainder of his garlic and crust, placed before him his fifteen deenars, and amused himself with counting them over and over, till the middle of the night, when he buried them under his mat, and laid himself down to sleep. This was his constant custom.

One day he said to himself, “ I will
 “ walk to the caravanferai of Khulleel.”
 It happened to be Monday. He sat down in the square, when, lo ! a broker passed by, carrying a chair of wood, which he cried for sale at seventeen deenars. The labourer offered fourteen ; upon which the broker said, “ Give me
 “ earnest, while I consult the owner.”
 He gave him a deenar ; and the broker, after advising, returned, and said,
 “ Give me the money.” The labourer paid it down, and took the chair to his lodging, prepared his supper, lighted his lamp, eat his dry crust, examined his chair, and sat down upon it, but found
 no

no amusement in it compared to the counting of his beloved deenars. He said to himself, after much inward repentance, “ Foolish fellow that I am !
 “ I had money, which cured my sorrow and grief, and produced me
 “ pleasure and amusement ; but from
 “ my cursed folly, I have given it for
 “ this wooden chair, which neither
 “ profits nor amuses me, but rather
 “ disgusts me. I will go to the broker,
 “ and abuse him, and demand back its
 “ value, saying, Either tell me the properties of the chair, or give me my
 “ money.”

Thus he remained fretting and complaining till morning, when he arose and went to the market, where the broker was standing. He began to abuse him, and said, “ Tell me the properties of
 “ the chair, and in what consists its advantage.” The broker, much alarmed, replied, “ I know not the properties,
 for,

“ for I am only a broker, and merely
 “ received the proper commission of a
 “ fifth part ; but come with me to the
 “ owner, and ask of him the virtue it
 “ contains : his was the profit.”

The broker went with the labourer to the owner of the chair, who was a jewish magician ; to whom the broker said, “ Tell us wherein is the
 “ advantage of the chair, or give back
 “ the money.” The Jew replied,
 “ The property of the chair is this ;
 “ whoever sits in it, must take a green
 “ switch in his hand, and strike upon
 “ it, commanding it to convey him
 “ where he chuses ; it will do so in an
 “ instant.”

The labourer hearing this, said, “ I
 “ have been wishing for such a curiosity
 “ as this all my life ;” and ran as fast as
 he could to his lodging. When night
 fell, he seated himself in his chair, struck
 it

it with a green switch, as directed, and said, "Convey me to the terrace of the sultaun's palace." Instantly the chair ascended to the heavens, until he heard the angels singing their praises to God in the milky-way. Then it descended gradually, until it alighted on the terrace of the king's palace.

The labourer descended from the terrace into a court, through a window of which he saw a light, and the door of the apartment open. He entered, and beheld the sultaun's daughter lying upon a sofa, like the full moon among the planets. He approached, and kissed her hands; upon which, being much alarmed, she started up, and saw the labourer, a tall and brawny fellow, standing near her, with a drawn dagger in his hand. With much trepidation she cried out, "Who art thou?" The labourer answered, "I am Izraeel,^b the angel of death; " and

^b Believed by the mussulmauns to snatch the soul from the body of man.

“ and am come to take thy soul, that of
 “ thy father, thy mother, their viziers,
 “ and those of their generals.”

The princess hearing this, shook in
 her clothes, her hair stood an end, and
 she cried out, “ Alas ! alas ! for what
 “ crimes dost thou come so suddenly
 “ upon us ?” He replied, “ It is solely
 “ on thy account, for love of thee ; but
 “ if thy father will grant my request, I
 “ will spare thine and all their lives.”

The princess said, “ Let me know thy
 “ wishes, for, rather than die, he will
 “ gratify a thousand.” The labourer
 cried out, “ If thy father will marry
 “ me to thee, I will spare him ; but if
 “ not, I will instantly seize thy soul, thy
 “ father’s, thy mother’s, those of the
 “ nobles, the viziers, and the generals,
 “ in a single day.” The princess pro-
 mised compliance ; upon which he re-
 paired to his chair, beat it with the
 switch, and said, “ Convey me to my own
 “ house.”

“house.” It ascended as before, to the sky; the princess viewed him mounting with astonishment, and believed that he was really Izraeel, the angel of death. She went to her mother, and informed her of what he had said; the queen related the adventure to the sultaun, who consulted his viziers, and told them of the threats of Izraeel, and his demand of the princess in marriage. The viziers exclaimed, “Save us, save us; if you
 “make Izraeel your son in law, the
 “sovereigns of the world will bow down
 “to your authority.” The sultaun upon this sent for the cauzee and witnesses, and immediately executed the deed of marriage for his daughter to Izraeel, the angel of death.

On the following night the labourer ascended in his chair, and entered the princess’s apartment; when she presented him the marriage deed, and said,
 “What remains now, but to celebrate
 “the

“ the nuptials ? ” Izraeel replied, “ I
 “ will not appear during the preparatory
 “ festivities, until the night of consum-
 “ mation, which shall be next Friday ;
 “ so hasten the preparations.” Having
 said this, he departed ; and ascended in
 his chair in sight of the princess, till the
 height concealed him from view. She
 now informed her parents of the plea-
 sure of Izraeel not to appear till the
 night of consummation ; and the sultaun
 commanded the nuptial festivities to be
 prepared.

While the usual ceremonies were
 going on at the palace, the artful la-
 bourer procured a carpenter to fix over
 his chair a canopy of wood, in the form
 of a dome, which he covered over with
 green, yellow, and red silk, in stripes, and
 placed all over it lanthorns, in which he
 could fix candles. He then put on a
 green vest, and a crown set with pearls
 and

and diamonds, which he had stolen from the palace of the sultaun.

When the night of consummation arrived, the labourer sat down in his chair, placed his candles, and took with him a quantity of sulphur. Then he commanded the chair to ascend, and descend gradually into the court of the palace, where they were celebrating the nuptial ceremonies. The chair rose swiftly to such a height, till the labourer could hear the angels praising God; then he lighted his candles in the lanthorns, and gently descended. The sultaun the viziers, great officers of state, and the whole assembly now beheld Izraeel, the angel of death, descending from the sky in his green vest, and flashes of light (which he made with the sulphur) darting from the illuminated chair.

The sultaun rose out of respect, and the nobles and viziers bowed down, and
said,

faid, “ Auspicious be to our fovereign
 “ this good fortune and pre-eminence !”
 Izraeel now alighted in the midft of the
 affembly, when the fultaun and all present
 prostrated themfelves before him. He
 commanded them to depart, and rifing
 in his machine, retired to the apartment
 of his princefs. With her he remained
 in the utmoft blifs, forgot the garden of
 the herb-feller, his mean lodging, and
 did not furmife what might happen to
 difturb his felicity.

Some days after this, a cook maid,
 looking for fomething to light her fire
 on the terrace of the palace found the
 labourer’s chair, which ſhe took away,
 broke up, and converted into fuel. At
 length, recollecting the machine, he wifh-
 ed to place it fafely for occaſion in the
 palace ; but on fearching the terrace
 could not find it ; upon which, in the
 extravagance of his grief, he tore his
 beard,

beard, cursed his stars, and scattered dust upon his head.

The princess observing his conduct, said, "What has happened to my lord?" "if I have displeased him, let him pardon me."

The labourer roughly enquired, "Who has taken away my chair, and every thing belonging to it." The princess replied, "I do not know;" and immediately enquired after it; when the cook confessed, saying, "I broke it in pieces and burnt it, but did not know that it belonged to Izrael, the angel of death." Upon this, the princess brought a chair of gold, set with pearls and precious stones, from her father, and said, "Accept this in the room of thine, which is irrecoverable;" but her husband was not to be pacified, and exclaimed angrily, "Thinkest thou I value an earthly chair? Mine was an
c " heavenly

heavenly one." He continued to storm, the princess was terrified, and the unfortunate cook was punished.

The anger of the labourer, however, only proceeded from fear of his own safety, for he had observed some of the princess's eunuchs looking at him narrowly, and he knew them, as they did him; therefore he dreaded a discovery of his real character; for which he had reason, as they had already informed the viziers of their suspicions of the reality of Izraeel, the angel of death. He now saw no resource but to flink from the palace under cover of the night, and retire to his former lodging. Being safely arrived at home, he locked his door, wept, and lamented his lost grandeur, till he was near perishing of hunger and thirst, and the fear accompanying the dread of discovery.

While

While he was in this situation, suddenly his room shook, the walls opened, and a monstrous genius appeared, whose feet reached to the depth of the earth, and his head to the clouds. At the sight of him the labourer shook in his clothes, and said, "Alas! my death is inevitable." The genius exclaimed, "Knowest thou not me? I will destroy thee; but chuse what death thou wilt die." The labourer in a faint voice, said, "My lord who art thou?" The genius replied, "I am the servant of that chair which conducted thee to such glory, dignity, and honour; for all which, thy return was to expose me to the burning sun and the wind, till they took the chair and burnt it in the fire."

When the labourer heard these words, he started up ; then knelt down, and kissed the feet of the genius, saying, “ Forgive me, my lord ; pardon me, c 2 “ O master,

“ O master, and God will forgive thee.
 “ It is true, shouldst thou put me to
 “ death I am deserving of it; and it will
 “ be more pleasing to me than disgrace,
 “ after I have called myself Izraeel, the
 “ angel of death. I dread the vengeance
 “ of the sultaun, and I am enraptured
 “ with my wife; but I am in the power
 “ of God and thyself.”

The genius hearing this speech, and
 beholding the distress of the labourer,
 was deeply affected. He then gave him
 a cap and a ring, and said, “ Take care
 “ of these, do not lose them, or thy life
 “ will be taken away, in whatever
 “ country thou mayest be.” The la-
 bourer took them and said, “ My
 “ lord, what are their properties !
 The genius replied, “ When thou put-
 “ test the cap upon thy head, thou
 “ wilt be invisible to all eyes; and as
 “ for the ring, when distress shall attend
 “ thee,

“thee, press it, and I will come to thee
 “instantly, and execute all thy de-
 “mands.”

The labourer expressed his thanks, and kissed the hands of the genius; who then vanished from his sight, leaving the late woeful wretch highly delighted with his good fortune.

When morning broke, the labourer put on his cap, and walked in the most frequented streets; but no one saw him, or spoke to him. At this he was much pleased, and went on to the sultaun's palace, into which he passed unseen, and through all the apartments, till he entered those of his wife, who was sitting alone, but could not perceive him; when pulling off his cap, the princess in great joy ran to him; kissed his hands and his feet, embraced him, and said, “Where
 “has my lord and my master been
 “during his absence? Alas! my lord.”

He replied, (assuming the character of Izraeel, the angel of death) “ I was employed last night in taking the souls of a thousand men.” The princess said, “ How hadst thou such power !” He answered, “ I was assisted by my children.” She replied, “ Surely my lord, you must be weary and hungry with such labour !” to which he assented. Then she set before him cordials of various sorts, which he drank greedily, and she told him the names of each ; she next brought meats of different sorts, of which he eat till he was satisfied ; the princess then set forth wines, and he drank till his spirits were perfectly recovered : after which he and the princess retired to rest.

The labourer remained for some time happy with his wife, when suddenly, the sultaun sitting one day with his viziers, they conversed on various subjects, and at length entered on that
of

of the marriage of the princess. The viziers being informed by the eunuchs, who had seen the labourer at the herb-seller's and knew him, said, "It is reported to us, that your majesty's son in law is not Izrael, the angel of death, but the labourer of a gardener, which, if true, is a disgrace to the dignity of monarchs." The sultaun replied, "I cannot believe this without proof." Upon which the viziers said, "If thou desirest the proof of our observations, it is now the season of winter: Require of him some fresh apples, and if he fulfils thy request, we shall be convinced that he is Izrael, and that dishonour will not attend thee among sovereigns."

The sultaun now went to his daughter, and said, "I am indisposed, and the physicians have prescribed for me fresh apples, as the only medicine that can remove my disorder; there-

“ fore I request Izrael will procure for
 “ me four forts of apples.” She re-
 plied, “ Most willingly :” and immedi-
 ately informed her husband ; who said,
 “ To hear, is to obey ; but I am
 “ ashamed of so small a matter.” Upon
 which the princess retired to inform her
 father that his desire should be gratified.

The labourer now pressed his ring,
 and the genius appeared, saying, “ What
 “ dost thou want ?” The labourer
 replied, “ I want nothing but some
 “ fresh apples.” The genius disappeared
 for an instant, then returning, entered
 with a large cloth full of apples, of every
 sort, and of different ripeness. A third
 part were yellow, a third part red, and
 a third part white. The genius said
 to the labourer, “ Canst thou con-
 “ ceive how far I have travelled for
 “ these apples ?” to which he replied,
 “ No.” The genius said, “ These
 “ apples grew in the country of the
 “ genii

“genii, upon trees which are not bare
 “of fruit the whole year round :” then
 disappeared.

The princess, at this instant returning from visiting her father, beheld before her husband a great quantity of apples, of such beautiful sorts as she had never before seen ; upon which she said,
 “My father only requested a few, and
 “here is a camel’s load.” Then she fell down, kissed her husband’s hands and feet, and sent for the sultaun, before whom she strewed the apples. When he saw them he was astonished, and said to the husband, “I have
 “reigned in my kingdom forty years,
 “and apples have been constantly
 “brought me from Syria ; but I have
 “never beheld such as these.”

Then he thanked his son and daughter, and taking up as much of the fruit as he was able to carry, went into
 his

his audience hall, and said to the viziers, “ Behold these apples ! have ye
 “ beheld the like during your whole
 “ lives ? ” The viziers were confounded, and said to the sultaun, “ Had not
 “ thy daughter a husband of miraculous
 “ powers, he could not have accomplished this matter.” The sultaun hearing this remark, was exceedingly rejoiced.

Not long after this, the sultaun, to amuse himself, went disguised like a Persian merchant into the streets of his capital, and walked to the caravanferai of Khulleel, in one of the shops of which he sat down. While here, a broker passed with a female slave, covered with a veil, crying, “ Who will
 “ buy the moon of her age ? who will
 “ buy a resplendent sun ? who will purchase a treasure for treasure ? ”

The merchants now gathered round the broker, who uncovered the face of the
 slave

slave, and the place became illuminated by the splendour of her beauty and elegant form. The sultaun's heart was instantly smitten with desire. The merchants began to bid for her at two hundred deenars, and did not stop till they had offered seven hundred, when the sultaun at once bid a thousand, and ten deenars as a commission to the broker, which were accepted.

The sultaun conveyed the beautiful slave to the palace, and found her every way accomplished. She suddenly took out a purse of brocade, from which she poured an hundred and twenty small bits of ivory and ebony, which she fitted into each other, so as to form a lute. Then she fixed the strings, and taking something very small from her pocket, struck with it upon the lute in twenty-four different modulations. The sultaun was astonished, enraptured at her skill, and the melody of her voice, and became

became so enamoured, that he deserted for her, all his other women.

It happened one night, that the prince of the red genii, who was then celebrating the nuptials of his son, and had collected all the requisites of festivity for the occasion, was soaring in the air, when he heard the sound of the beautiful slave's voice, which charmed him. He entered the palace, and kept himself invisible, till the sultaun and his mistress were asleep; when he took up the slave in his arms, flew with her to his own palace, and placed her among the most honourable guests assembled to celebrate the marriage. Then he gently awoke her, and entreated her to sing and play; which she did so exquisitely, as to charm and astonish all the genii.

There was among them a monstrous Afreet, who fell so deeply in love with her, that he resolved to possess her; and
while

while the sultaun of the red genii and the guests were employed in the procession of fetching the bride, he suddenly seized her in his arms, flew away, and then descended to his cave, which was in the seventh depth of the earth.

When the sultaun awoke, and missed the beautiful slave, he eagerly enquired after her, but no one could give him any intelligence; upon which he tore his beard, rent his clothes, wept bitterly, and remained in his chamber without attending the divan. The troops coming to pay their respects, and not seeing him, said, “ He is dead, and they have
“ concealed his death from us ;” upon which they demanded their arrears of pay, and began to be riotous in the city.

The chief vizier now requested an audience, and being admitted, kissed the ground, and said, “ Your majesty is
“ given up to grief, while the troops are
“ threatening

“ threatening to plunder the city. Thou
 “ remainest concealed, and they suppose
 “ thee dead. Should this report reach
 “ thy enemy, he will march against thy
 “ capital, and take it. Rise up, com-
 “ pose thy countenance, and shew thy-
 “ self to the troops, that they may be
 “ satisfied.” The sultaun upon this
 repaired to the divan, the generals and
 troops attended, paid their obeisance,
 their minds were appeased at the sight
 of him, and they took leave.

The vizier now addressed the sultaun,
 saying, “ What can be the cause of
 “ your majesty’s excessive sorrow?”
 The sultaun related the circumstances
 of the beautiful slave, of his having
 lost her, and not having been able
 to obtain any intelligence concern-
 ing her. The vizier upon this said
 to himself, “ What have I to do,
 “ but to draw the pretended Izraeel
 “ into this misfortune, which if he is
 “ not

“ not able to repair, I shall easily com-
 “ pass his ruin ?” Addressing the sultaun,
 he said, “ Grievest thou, my lord,
 “ and hast Izraeel so near thee ? Should
 “ he have taken her life, He will inform
 “ thee ; or if she is any where concealed,
 “ doubtless he can acquaint thee.”

The sultaun sent for his daughter,
 and requested her to ask her husband
 concerning the beautiful slave ; which she
 readily promised, and immediately went
 and informed Izraeel of the loss. The
 labourer replied, “ To hear, is to obey.”
 The princess returned to her father,
 and during her absence, the labourer
 pressed the ring, upon which the
 genius appeared, and said, “ What
 “ are thy commands ?” When he in-
 formed him of the loss of the slave, and
 his wish to recover her. The genius
 promised to find her, and vanished.

The

The genius immediately consulted with his wife, who informed him that the king of the red genii had taken her away during the celebration of his son's nuptials. He then repaired to the red sultaun, who assured him that he had lost her, and could not find her. At length the genius of the chair discovered that the afreet had taken her, and concealed her in the seventh depth of the earth. He informed the red sultaun, who attended him with his followers, until they reached the den of the afreet, and found the beautiful slave bound with four chains. The genius of the chair instantly unbound her, and, placing her on his shoulders, mounted into the air, where he met with the afreet, her ravisher, whom, after an obstinate combat, he put to death. He then conveyed her safely to the labourer; who thanked him for his kindness, and led her to the princess.

When

When the princess saw the slave, she was overjoyed, and communicated the glad tidings to her father; who hastened to his son in law Izraeel, kissed his feet, blessed him for his assistance, and retired with his beloved mistress to his apartments; where he remained some time in the height of enjoyment, without admitting any one to his presence.

The retirement and dotage of the sultaun being spread abroad, a prince, his enemy, became ambitious of conquest, suddenly invaded the country, and meeting with no opposition, encamped under the walls of the capital, in which clamour and confusion arose.

The vizier now informed the sultaun of the critical posture of his affairs, and said, on his being consulted how to remedy the evil, “ Be not alarmed, O
“ sultaun, for hast thou not Izraeel, the
“ angel of death, for thy son in law,
“ who

“ who needs only to take the life of
 “ the invading prince, and his troops
 “ will instantly disperse ?” The ful-
 taun replied, “ Thou hast spoken just-
 ly ;” and instantly repairing to his
 daughter, said, “ Request thy husband to
 “ free me from this enemy, when I
 “ will resign the kingdom to him, and
 “ become his subject.” The princess
 informed her husband ; who said, “ To
 “ hear, is to obey ; let the sultaun set
 “ his mind at ease, and be chearful,
 “ and he shall see (God willing) what
 “ will happen.”

The labourer waited till evening,
 when he put on his cap, pressed his
 ring, and the genius appeared, demand-
 ing his pleasure ; upon which he said,
 “ I wish for armour and weapons.”
 The genius vanishing for an instant,
 returned with armour strong as rock,
 and proper weapons. Izrael put them
 on, and, attended by the genius, who
 also

also made himself invifible, proceeded to the invader's camp about midnight, where they dealt their blows fo powerfully on all fides, that the fleeping awakened with horror, and thofe who were fitting flood up in alarm, but could not fee from whence the attack came. At length the camp fell into confufion, brother forgot brother, the fon the father, anxious only for their own fecurity, and flew one another. Nothing was feen but flying heads, falling horfes, and expiring bodies. Thofe who preferred fafety, fled away; and thofe who flood their ground, were flain.

The labourer, attended by the genius, then entered the tent of the invading prince, whom he found with his flaves in the utmoft alarm at the furprize of the camp. No one being able to fee him, he feized the prince in his arms, threw him into a great cheft, ftanding in the tent, and locked him up; while

while the genius disarmed the slaves. He now examined the tents, and found them full of treasure, jewels, and valuable effects, which he loaded upon porters and camels, belonging to the prince. He then collected all the horses, tents, and camp equipage, in which the genius assisted him.

When the morning dawned, lo ! the plain was cleared from the enemy ; upon which the sultaun ventured from the city to look for his son in law Izrael, whom he soon perceived advancing with his spoils, horses and mules and camels and porters heavily laden, and submissively proceeding. The sultaun was astonished to see only Izrael among such a convoy, for the genius was invisible. He exulted beyond measure, and with his viziers, nobles, and generals, bowing down, kissed the ground before his son in law, and conducted him respectfully into the city, as if he had been one
of

of his slaves, and seated him on the throne of his kingdom.

Izrael now ordered the captive prince to be taken from the chest, in which he was nearly stifled. Being rubbed with vinegar and perfumes, he revived, but only to see himself in the hands of his enemies. The sultaun commanded him to be confined in one of the towers of the palace, and ordered rejoicings to be made throughout his dominions. He then gave himself up to the company of his fair slave, and resigned his kingdom to his son in law; who enjoyed happiness with the princess, until death, the destroyer of all, divided them.^c

^c There is a story in the Persian tales, translated from the french of *Petit de la Croix*, by Phillips, which has some few features of the above.

STORY
OF THE KING, HIS SON, CONCUBINE,
AND SEVEN VIZIERS.

THERE lived in ancient days, a powerful and mighty sultaun, who was a wise sovereign, just to his subjects, bountiful to his dependants, and beloved by his whole empire; but he was become grey-bearded and stricken in years, and there had not been allotted to him a son, who might preserve his memory,

memory, and inherit the kingdom after him. On this account uneasiness assailed him, and such depression of spirits, that he secluded himself from society, and passed whole days in his private apartments.

At length his subjects began to murmur concerning him.^d Some said he was dead; others, that an accident had befallen him. On a certain day his queen entered his chamber and found him thoughtful, inclining his head
D 4 towards

^d The princes of Asia, except prevented by illness, give public audience twice a day: When this has been neglected by the idle or the dissipated, it has generally proved their ruin, or at least been the cause of troublesome commotions, as the powerful chiefs were left uncontrouled by the interference of the sovereign; who at these audiences received the appeals and petitions of the meanest subjects, and redressed their grievances. One of the chief causes of the fall of the Caliphat, the Persian and Moghul empires, was the disuse of frequent public audience.

towards the earth, like one plunged in
 sorrow.

She approached, and, kissing his
 hand, said; "Fortune has not per-
 "secuted thee, nor have the evils of
 "chance reached thee. God has be-
 "stowed upon thee enjoyments, and
 "given thee every delight. What,
 "then, is the cause that I find thee so
 "pensive?"

He replied; "Alas! my years are
 "advanced, my age is drawing to its
 "end, and my kingdom will pass to an-
 "other family; for I am not blessed with
 "a son, with whom my eyes might be
 "delighted, and who might succeed me
 "in my dominions. On this account
 "extreme sorrow has overcome me."

The queen replied; "God will re-
 "move thy grief and thy sorrow. The
 "same thoughts which afflicted thy
 "heart

" heart have afflicted mine, and what had
 " invaded thy mind was invading mine,
 " when, lo ! drowfiness overcame me,
 " and I fell asleep. I dreamt, and
 " faw in my vifion a phantom, which
 " revealed to me, faying, If the ful-
 " taun fhall be blessed with a fon by
 " almighty God, he will with difficul-
 " ty be preferved from death at a cer-
 " tain period. After that, prosperity
 " will attend him. But if a daughter
 " is born, her father will not love her ;
 " and if ſhe lives, ſhe will occaſion
 " the ruin of his kingdom. He muſt
 " not, however, think of a child
 " by any other woman than thyſelf,
 " and thou ſhalt be the cauſe of his
 " having one when the moon and the
 " ſign Gemini ſhall be in conjunction.
 " I now awoke from ſleep, and be-
 " came thoughtful, reflecting on what
 " I had heard in my vifion."

When

When the sultaun heard these words, he said to her, “ By God’s permission all “ will be well ;” and the queen did not fail to comfort him until his gloom had passed away. He now quitted his retirement, sat upon the throne of his kingdom, summoned his nobles and his subjects, and entreated their prayers, that God would bless him with a son ; when they prayed, and God accepted their prayers.

The night being arrived, in which the moon and Gemini entered into conjunction, he went in unto his wife, and lay with her that night, and she conceived by him, according to the commands of the Almighty. She informed him of her situation, and he rejoiced with exceeding great joy, and did not refrain, until she had borne her months, and brought forth a son, beautiful as the full moon. Then the sultaun made rejoicings from evening till morning, gave alms,

alms, and released the prisoners. The infant was suckled nearly two complete years, when the mother returned to the mercy of almighty God, and they lamented over her with great mourning.

The child did not cease to remain on the bosoms of the nurses and female attendants until he had completed his second year, when his father entrusted him to tutors, that they might teach him what was necessary for princes to acquire. The eighth year of his age passed over, but he had learnt nothing, for every book was to him too difficult. When the tutors represented this to the sultaun, he was enraged against his son, and commanded him to be put to death, saying, "This is a disgraceful child, from whom there can no advantage arise."

There was at the court, a man of wisdom, learning, and penetration, deeply
versed

versed in every science: When he found that the sultaun intended to kill his son, he advanced, and kissing the ground before him, said, “O soveraign, be not
 “grieved on account of thy son. En-
 “trust him to me, and I will teach him
 “whatever is necessary in two years. I
 “will not deceive you, but instruct him
 “in the sciences, in philosophy, and
 “princely accomplishments.”^e

The sultaun exclaimed, “How
 “canst thou make him learn, when
 “every book has been too difficult for
 “him, and his tutors have been wearied
 “out?” The sage replied, “I pledge
 “myself to do it; and if I do not
 “perfect him in what I have men-
 “tioned, act by me as thou shalt
 “think proper.”

Upon

^e *Literatim*, horsemanship; among the Arabs, perhaps reckoned the chief.

Upon this, the sultaun delivered his son to the sage, who took him to his house, prepared for him a chamber, and wrote upon the walls in yellow and white what he wished him to learn. Then he carried to him what was necessary for him of carpets, food, and utensils, and left him alone in the apartment. He did not permit any person to visit him but himself. Every third day the tutor entered, that he might teach him what was necessary from those books, the contents of which he had written on the walls, and depict for him fresh lessons; after which he placed round him provisions, locked the door upon him, and departed.

Now it came to pass that the boy, when his mind was at a loss for amusement, studied the lessons written on the walls, which he learnt in a short time. When the tutor found his sense and understanding on every point equal to what
was

was necessary for him, he took him from the apartment, and instructed him in horsemanship and archery ; after which he sent to his father, and informed him that his son had learnt whatever was becoming his condition in one year.

The sultaun rejoiced exceedingly, and informed his viziers of it, who were in number seven. Then he wished to examine his son, and commanded the tutor to bring him with him, in order that he might question him. The tutor consulted the horoscope of the youth, and foresaw, that if he should speak before there should pass over his head seven days and nights, there would occur to him imminent danger of death. Upon this, the sage addressed the prince, saying, “ I have inspected thy nativity, and if
“ from this time thou speakest before
“ seven days are expired, great hazard
“ of life will befall thee.” The prince replied, “ What can ensure my safety ?”

The

The tutor answered, "Repair to thy
 " father, but when he speaketh to
 " thee, utter not a word." The youth
 exclaimed, "I swear by God, if thou
 " hadst commanded me that I should
 " not breathe, I would have obeyed
 " thee, on account of what thou hast
 " done for me of kindness and favour."

The tutor replied, "Go, and speak not,
 " though they beat thee with scourges,
 " for thou wilt recover of thy wounds,
 " there will be in store for thee
 " great glory, and thou wilt rule the
 " kingdom after thy father." Then
 the prince said, "Remember thy speech
 " to my father before thou lookedst at
 " my nativity." The tutor replied,
 "What must be, must be; farther con-
 " versation will not profit. Nothing
 " will occur but felicity to thee, what-
 " ever may become of me. Be firm,
 " and trust in God; for whoever
 " trusteth in God is secure."

The

The prince departed, and repaired to his father, when the viziers, with the nobles, officers of state, and the men of science met him on his way. They placed before him an herb, that he might describe its genus and properties; but he did not speak. They importuned him to answer, but he would not utter a word.

Upon this the sultaun was affected with grief, and sent for the tutor to punish him; when some of the assembly said the sage had deserted his house in the night; some, that he had taken poison; and others contradicted this last assertion. There was much disputation among them, but still the prince would not speak. At length the assembly broke up, and there remained only the prince and his father.

The sultaun had a concubine, of beautiful person and very young, with
the

the love of whom he was doatingly fascinated. She now entered, and saw the prince sitting near his father, like an affrighted fawn. She approached near, and said to the sultaun, "I perceive thee, my lord, overcome with affliction;" when he related to her the conduct of his son. She replied, "I desire that thou wouldst commit him to my charge, for perhaps he will be affable to me and speak, and I shall discover the cause of his silence."

He replied, "Take him with thee." Upon which she led him by the hand, conducted him to her chamber, caressed him, and explained to him her wishes, clasped him to her bosom, and attempted to kiss him; but he rejected her advances. She exclaimed, "I am a young damsel, and thou a young man; I will be thine, and thou shalt be mine. Thy father is become superannuated, must

“ must soon depart this life, when thou
 “ wilt govern the kingdom after him,
 “ and shalt espouse me ; but if thou wilt
 “ not comply with my desires, I will
 “ effect thy destruction. Chuse, then,
 “ one or the other, happiness or
 “ death.”

When the prince heard this, he was
 exceedingly enraged against her, and
 thought within himself, “ I will spee-
 “ dily repay thee for thy crimes,
 “ when after seven days I shall be
 “ able to speak.” The artful concu-
 bine, when she perceived his anger,
 hastened to contrive his ruin. She
 beat her cheeks, tore her garments,
 dishevelled her hair, and went before
 the sultaun in that manner. He said,
 “ What can have happened to thee ?”
 She exclaimed, “ He, whom thou
 “ seest, hath done this, even thy own
 “ son, who has plotted the destruction
 “ of thy life, and feigned himself dumb.
 “ When

“ When I entered with him into my
 “ chamber, he declared to me his love ;
 “ and when I refused him, he said,
 “ I cannot live without thee, and if
 “ thou dost not comply with my desires,
 “ I will kill thee, and murder my
 “ father.”

When the sultaun heard these words,
 his wrath was violent against his son,
 and he gave orders to have him put
 to death. He sent for his viziers ; but
 the tutor had informed them of cir-
 cumstances, and why the prince was pre-
 vented from speaking for seven days.
 Upon this, the viziers assembled toge-
 ther, and consulted, saying, “ The sul-
 “ taun intends to put his son to death,
 “ but there may not be in him any
 “ fault, so that when he is dead, our
 “ master may repent, when repentance
 “ will not avail.” Then the prime
 vizier said, “ Let each of us take charge
 “ of him for a day during the seven
 E 2 “ days,

“ days, till the whole are expired, and
 “ I will be responsible for you all at the
 “ conclusion of the period.”

When the prime vizier had contrived thus, he repaired to the sultaun, kissed the ground before him, and said, “ O
 “ sultaun, if there were to thee a thou-
 “ sand sons, far be from thee the death
 “ of one of them ! Alas ! then, when
 “ thou hast one only, with whom thou
 “ wert blessed after much anxiety and
 “ expectation, that thou shouldst com-
 “ mand his execution upon the bare
 “ assertion of a concubine ! God only
 “ knoweth whether she hath spoken
 “ truly, or accused him falsely : for
 “ there are among the sex women
 “ artfully malicious.”

STORY

STORY

OF AHMED THE ORPHAN.

I HAVE heard, O my fovereign, (continued the vizier) that a certain fultaun resolved to educate those unfortunate children whom prostitutes sometimes expose on the high-roads. As he was passing one day, behold ! he saw a male infant upon a dunghill, who appeared beautiful as the moon at the full. He commanded his attendants to convey him to his palace; and they took him up, and committed him to nurfes till he

grew up, when they placed him at school. The boy learnt the koraun, and the sciences and languages.

When he had finished his education, the sultaun committed to him the care of his treasury; and it came to pass, that at length he did nothing but with his advice, and the youth attended in his private chambers. As he was one day in waiting the sultaun said, “Go to the
 “apartment of Hyaut al Nuffoos,^d and
 “bring me a medicine from her closet.” The youth passed through the chamber of the concubine, and found with her a slave. He took up the medicine, but did not seem to attend to her actions, and returned with haste to the sultaun. The name of this orphan was Ahmed Yetteem.^e Then the sultaun said, “What has happened to thee, that I
 “perceive thy colour changed?” Ah-med

^d Refresher of the soul.

^e The good orphan.

med replied, " My lord, because I
 " came with hurry and precipitation ;"
 but he did not inform the sultaun of
 what he had discovered.

The concubine Hyaut al Nuffoos
 being convinced that Ahmed must have
 beheld herself and her paramour, hastily
 contrived a scheme against him. She
 scared her face, and rent her garments.
 When the sultaun entered, and found her
 in that situation, he said, " What is thy
 " condition ?" She exclaimed, " From
 " him who is the offspring of adultery
 " no good can proceed." The
 sultaun, understanding her meaning,
 replied, " Conceal this affair, and with-
 " in this hour I will bring thee his
 " head." He departed from her, filled
 with indignation, and ascended his throne.

Ahmed attended, according to cus-
 tom, but did not suspect what was
 plotted against him. The sultaun beck-
 oned

oned to one of his slaves, and said privately unto him, "Go to the house of a certain person, and remain there. When any one shall say unto thee, Thus saith the sultaun, do that which thou wast commanded to execute; strike off his head, place it in this basket, and fasten over it the cover. When I shall send to thee a messenger, who will say, Hast thou performed the business? commit to him the basket." The slave replied, "To hear, is to obey;" and retired. Soon after, the sultaun called to Ahmed Yetteem, and said, "Hasten to a certain house, and say unto a particular slave, Execute the commands of the sultaun."

Ahmed departed, but on the way saw the man who was criminal with the concubine, with a number of other slaves, sitting down drinking and feasting. As they saw Ahmed approaching

ing

ing they stood up; when the guilty slave thought, if he could detain him from the business of the sultaun, he might procure his death. He stopped him, paid obeisance to him, and entreated that he would sit down with them a little while. But Ahmed said, "The sultaun hath sent me upon business to a certain house, and I cannot stay." Upon this, the guilty slave replied, "I will perform the commission." Ahmed answered, "If so, hasten, and say to a slave whom thou wilt find there, that he must execute the orders of the sultaun." The slave replied, "To hear, is to obey," and departed.

Ahmed sat down with the rest, while the other proceeded to the house, and said to the person in waiting, "Thus saith the sultaun, Complete thy orders." He replied, "Most readily;" and drawing his scymetar, struck off the

the head of the guilty slave, washed it from the blood, placed it in the basket, tied the cover over it, and sat down.

When Ahmed had waited some time for the return of his messenger, he took leave of his company, went to the house, and said to the slave in waiting, "Hast thou performed thy orders?" He replied, "Yes;" and committed the basket to Ahmed; who took it up, and went with it to the sultaun, but did not suspect what was within it, nor did curiosity lead him to open it.

When the sultaun saw him, he said, "Ahmed, I sent thee upon a commission, but thou must have entrusted it to another." He replied, "My lord, it is true." The sultaun exclaimed, "Hast thou seen, Ahmed, what is contained in the basket?"

He

He answered, “ No, I swear by thy
 “ head, I do not know what is within
 “ it, nor have I opened it.” The
 king was astonished, and said, “ Ahmed,
 “ take off the covering.” He lifted
 it up, and behold ! in it was the
 head of the slave who had debauched
 Hyaut al Nuffoos.

The sultaun exclaimed, “ I can-
 “ not suppose, Ahmed, that it should
 “ be concealed from thee, whether
 “ this slaughtered man was guilty of
 “ a crime which rendered him wor-
 “ thy of death, or not.” He replied,
 “ Know, my lord, when thou sentest
 “ me for the medicine to the cham-
 “ ber of Hyaut al Nuffoos, I found
 “ this slave in her embraces. I took
 “ up the medicine, but did not disclose
 “ what I had beheld. When dis-
 “ patched to the house, I found on the
 “ way this guilty slave sitting with his
 “ fellows, eating and drinking. He
 “ stood

“ stood up, and entreated me to stop
 “ among them. I replied, The sultaun
 “ hath sent me to execute a com-
 “ mission. Upon which he said, Sit
 “ down, I will perform this business,”
 and departed. Ahmed then related
 the other circumstances, until his being
 entrusted with the basket.

Then the sultaun exclaimed, “ O
 “ Ahmed, None is more discerning
 “ than the Almighty ;” related to
 him the behaviour of the concubine,
 what she had accused him of, and said,
 “ I resign her unto thee.” Ahmed
 replied, “ I cannot repay the boun-
 “ ties of the sultaun with ingratitude :
 “ I can have no concern with her.”
 When the sultaun heard these words,
 he commanded her to be put to
 death.

This, O sultaun, (continued the
 vizier) is only one instance of the
 deceit

deceit of the sex; trust not to their
 declarations, for their wiliness is great.
 Another instance of their arts, hath
 reached me in the following anecdote.

STORY

STORY
OF THE MERCHANT, HIS WIFE,
AND THE PARROT.

THERE was a merchant, who traded largely, and travelled much abroad; he had a wife whom he loved, and to her was constant. A journey became necessary for him, and he bought for an hundred deenars a parrot, that could speak like a human being, that it might inform him of what passed in the house.

Before

Before he departed upon his journey, he committed to the parrot the charge of watching his wife's conduct. When he was gone, the lady sent to her lover, who was a soldier; and he came, and abode with her during the time of her husband's absence. The parrot observed all that was done. On the merchant's return, he called for the bird, asked him what had passed, and was informed what his wife had committed. When the merchant heard this intelligence, he was enraged against his wife, beat her severely, and kept himself from her. The wife supposed that her neighbours had accused her; but they declared upon oath, that they had not spoken to him. Then she said, "None can have informed him but the parrot."

Upon a certain night, the merchant went to visit a friend. Then the wife took a coarse cloth, and put it upon the
parrot's

parrot's cage, and placed over it on the floor above, the grinding stones :^f after which she ordered her slave girls to grind, to throw water over the cloth, and to raise a great wind with a fan. Then she took a looking glass, and made it dazzle in the light of the lamp, by a quick motion.

The bird (being in the dark) supposed, that the noise of the grinding was thunder, the gleams from the mirror, lightning, the blasts from the fan, wind, and the water, hard rain. In the morning, when the merchant returned to his house, the parrot said, "How fared my lord last night during
"the wind, the rain, and the dreadful
"lightning?" The merchant exclaimed, "Villain, thou liest, for I did not see
"any thing of it:" and the parrot replied,

^f Used in Asia to grind wheat and other grain; which is the business chiefly of the women servants.

plied, " I only tell thee what I experienced."

The merchant now disbelieved the bird, and put confidence in his wife. He went to her, and sought to be reconciled; but she said, " I will not be reconciled, unless you destroy the mischief-making parrot, who belied me." He killed the bird, and after that remained some time happy with his wife. At length the neighbours informed him of her crimes, when he concealed himself, and detected the soldier with her. The fidelity of the parrot was apparent, but the merchant repented of putting him to death, when repentance would not avail him. He divorced his wife, and took an oath never to marry.

" I have informed thee, O sultaun,
 " (said the prime vizier) of the artfulness
 " of the sex, and proved that rashness
 " produces only fruitless remorse." The

sultaun, upon this, refrained from the execution of his son.

When night set in, the concubine came to the sultaun, and said, “ Why
 “ hast thou delayed doing me justice?
 “ Hast thou not heard that sovereigns
 “ should be obeyed in whatever they
 “ command, and that an order not en-
 “ forced, is a sign of weakness? Every
 “ one knows what must follow. Do
 “ me justice, then, upon thy son, or it
 “ will happen to you both, as it hap-
 “ pened to the fuller and his son.”

Then the king said, “ What befel
 “ the fuller and his son?” She re-
 plied : —

STORY

STORY

OF THE FULLER AND HIS SON.

KNOW, O sultaun, that there was a fuller, who went daily to wash his cloths on the bank of a river, and with him his son, who used to venture far into the water and swim; which his father forbade him, but he would not be prevented. On a certain day, the youth went into a deep part, and his arms became cramped. When the father beheld his situation, he threw himself into the river, hoping to save him; but the

F 2

youth

youth hung upon his legs, and they were both drowned.

“ Do me justice, then, upon thy
 “ son. Thy viziers pretend that the
 “ art of our sex is greater than that of
 “ men; but the fact is contrary, as you
 “ will see by the following anecdote.”

STORY

STORY

OF THE VIZIER'S WIFE.

IT has been related to me, my lord, that there was a certain sultaun much addicted to the love of women, of violent passions. Being one day upon the terrace of his palace, he saw a lady upon the platform of her house, beautiful and elegant, his soul desired her, and it was told him that she was the wife of

F 3

his

his vizier. Upon this he sent for the minister, and dispatched him upon a distant expedition, with orders not to return till he had executed his commission. The vizier attended to his sovereign's commands, and departed.

When the sultaun knew of his departure, he was impatient to see the lady, and repaired to her house. She received him standing, kissed the ground before him, and blessed him; but she was virtuous, and had no inclination to immodesty.

She then said, "Why, O my lord, is this auspicious visit?" He replied, "From the excess of my love and passion for thee." Upon which she kissed the ground, and said, "It is not befitting that I should be thy partner; my heart hath never aspired to such an honour."

Then

Then the sultaun extended his hands upon her, and tempted her; when she cried, “ My lord, this must never be.” Observing that he was enraged at her refusal, she dissembled, and said, “ Wait, “ O my lord, until I have prepared a “ supper, which when thou hast partaken of, I will be honoured with “ thy commands.”

She then seated the sultaun upon the sofa of her husband, and brought him a book, from which the vizier was used to read to her. In it were written admonitions and warnings against adultery and fornication, and commands to his wife not to admit any one within doors without his orders. On the perusal of it, the sultaun’s mind was diverted from the pursuit of his guilty passion.

At length the lady placed a supper before him, consisting of ninety and nine dishes; when the sultaun eat a mouth-

ful from every dish. Each was of a different colour, but all of the same sort of food. Then he said unto her, "How is this?" She replied, "My lord, I have set a proverb before thee. In thy palace are ninety and nine concubines, of different stature and complexions; who, however, form but one sort of food."

The sultaun was confounded, and did not importune her. Rising up, he went to perform his ablutions, but left his ring under a cushion of the sofa; and upon his return to the palace, forgot to take it with him.

When the vizier returned from his journey, and had visited the sultaun, he repaired to his own house, and sat down upon the sofa; when, behold! under the cushion he perceived the sultaun's ring, which he knew. Becoming jealous of his wife, he was enraged against her,
and

and secluded himself from her for a whole year; during which he did not go near, nor even enquire after her.

When the coolness of her husband became intolerable, the lady complained to her father, and informed him of his neglect of her for a whole year: upon which the father repaired to the sultaun when the vizier was present, and said,

“ May God preserve the sultaun !
 “ I had an elegant garden, which was
 “ formed by my own hand, and I wa-
 “ tered it until it was the season of its
 “ fruits. Then I presented it to thy
 “ vizier, and he ate of its productions
 “ until he was fatiated, when he desert-
 “ ed and neglected it ; upon which it
 “ was spoiled, and reptiles overran it ;
 “ its flowers were injured, and its con-
 “ dition was changed.”

The

The sultaun said to the vizier,
 “What sayest thou?” The vizier re-
 plied, “He speaketh the truth in what
 “he hath related; but one day, when
 “I entered the garden, I saw the track
 “of a lion in it; my mind was alarmed,
 “and I refrained from visiting it.”

Upon hearing this parable, the sul-
 taun understood it, recollected that he
 had forgotten his ring in the house of
 the vizier, and that by it he meant the
 track of the lion. He then said, “It
 “is true, O vizier, that the lion did
 “enter without the consent of the own-
 “er’s wife; but he did not compel her
 “to commit evil. She is a virtuous
 “woman, and of chaste desires.”

Then the vizier said, “To hear, is
 “to obey:” and he now was convinced
 that the sultaun had not compelled her
 to dishonour. He returned to his wife,
 who related to him all that had passed,
 and

and he relied upon her truth, upon her honour, and her fidelity.

Had she been vicious she would have complied with the sultaun, when he disclosed his wishes ; but know, my lord, that men are more deceitful than women.

Upon this, the sultaun next morning commanded the execution of his son ; when the second vizier entered, and kissing the ground, said, “ Be not rash
 “ in executing thy son. Thou wert not
 “ blessed with him till after despair of
 “ issue, and couldst scarcely credit his
 “ existence. He may yet prove to thee
 “ the preserver of thy kingdom, and a
 “ guardian of thy memory. Be patient,
 “ then, my lord, until he shall find a
 “ proper opportunity to speak for him-
 “ self. If thou puttest him to death,
 “ thou wilt repent when repentance will
 “ not

“ not avail. I have heard, O sultaun,
 “ much of the female sex, of their arts,
 “ and their stratagems, especially in the
 “ following anecdote.”

STORY

There was a young man, who was
 very handsome, and of a good
 family, who was in love with a
 young woman, who was also of a
 good family, and very beautiful.
 They were both of them very
 virtuous, and very chaste. The
 young man was very poor, and
 the young woman was very rich.
 They were both of them very
 virtuous, and very chaste. The
 young man was very poor, and
 the young woman was very rich.

STORY

OF THE

OFFICER AND MERCHANT'S WIFE.

THERE was an officer belonging to the body-guard of his prince, who admired a merchant's wife, and was passionately beloved by her. On a certain day, he sent his slave to see whether her husband was at home, or absent. When he came, not finding her husband, he would have returned; but the lady, when

when she saw him, would not let him go.

While they were conversing, the officer came up, and addressed his mistress. Suddenly the husband knocked at the door. Upon this the lady said to the officer, who was much alarmed, Draw thy scymetar, go down to the entry, abuse me, and revile me, and say, “He is certainly with thee, and thou hast concealed him.” When my husband enters, go out, and pursue thy way.

Then she took the slave, and locked him in an inner chamber. When the husband came in, he saw the officer standing in the entry, with a drawn sword in his hand; who exclaimed, “Thou harlot! thou wretch! thou hast hidden the lad near thee.” When the officer had seen the husband enter, he hastened home.

The

The merchant said to his wife,
 “What has been the matter?” She
 replied, “Thou hast this day saved an
 “unfortunate mussulmaun from being
 “murdered.” He asked her how?
 “She replied, “I was sitting, thinking
 “upon thee, when a young lad rushed
 “in, and cried out, Save me from
 “death, and God will save thee from
 “the fire of hell! an officer would mur-
 “der me without fault. Then I took
 “him, and concealed him in my cham-
 “ber; when the officer entered, began
 “to abuse me, and would have killed
 “me, saying, He is with thee. God
 “be praised that you came in, or I
 “should have been a corpse.” Her
 husband said, “God preserve thee from
 “the fire of hell, for what thou hast
 “done. I doubt not but he will.”
 She then took the lad from the cham-
 ber, and he pretended to weep, and
 thanked her for her kindness; but the
 husband did not guess the least of the
 disgrace

disgrace that had befallen his head from his wife's intrigues.

“ This, O sultaun, is only one
 “ instance of the art of women; alas,
 “ that thou shouldst give credit to their
 “ accusations !”

When the third night was arrived, the concubine entered, and kissing the ground, wept and said, “ Wilt thou not, my lord, do me justice upon thy son ? and wilt thou not refrain from attending to the stories of thy viziers ? They are full of wickedness. I have heard, O sultaun, of a vizier who would have murdered the son of his master.” He enquired, “ In what manner ?” She answered : —

STORY

STORY

OF THE SULTAUN'S SON AND
TREACHEROUS VIZIER.

THERE was a certain sultaun who had a son, whom he loved with ardent affection. The prince one day begged permission of his father to hunt; upon which he ordered preparations, commanded his vizier to attend him, and sent with him slaves, domestics, and troops.

G

They

They advanced towards the chace, and passed through a verdant plain, having groves and rivulets, among which the antelopes sported. The prince pursued, ran down much game of various kinds, and remained long, diverting himself with the sport, in great spirits and enjoyment. As he was returning homewards, there bounded across the plain an antelope, brilliant as the sun shining in a serene sky; and the vizier said, "Let us pursue this deer, for my heart longs to take her."

When the prince heard this, he followed her; and the attendants would have accompanied him, but the vizier forbade them. The antelope did not cease to gain ground, nor the prince to pursue her, till the evening overshadowed; when she disappeared, and darkness gloomed.

The

The prince would have returned, but could not find his path, and fainted with terror ; nor could he move from the thirsty desert until the morning. He then prayed to God for deliverance, and travelled on, oppressed with hunger, until mid-day ; when, lo ! he came to a ruined town, in which owls and ravens had their abodes. While he stopped, astonished at their screamings, a female voice struck his ear, and he beheld a beautiful girl, sitting under one of the mouldering walls, weeping bitterly. He addressed her, and said, “ Why dost thou lament, and who art thou ? ” She replied, “ Know, that I am the daughter of a certain sultana of the north ; my father espoused me to the son of my uncle, detached troops to escort me to him, and we began our journey. When we arrived here, I fell from my carriage, as you see, and my attendants went on, and left me, G 2 “ thinking

“ thinking I was still upon the camel.^s
 “ I have remained here three days, fa-
 “ mishing and thirsty, and was despair-
 “ ing of life, when I saw thee.” The
 prince mounted her behind him, and
 said, “ Comfort thy heart, and dry thy
 “ eyes, and say, God be praised, for
 “ thy deliverance from this desert !”

They now proceeded, and besought
 assistance from the Almighty. When
 they had journeyed some time, they
 reached a city, ruinous like the first,
 when the damsel said to him, “ Remain
 “ here, while I retire a little: I will
 “ soon return.” The prince helped
 her down, and waited with his horse,
 when, behold ! the ghoul,^h (such was
 the pretended damsel) cried to two
 others,

^s The women of Arabia often travel in a sort
 of litter upon camels.

^h A demon, believed by the orientals to live
 in burying places, and among ruins, and to feed
 on human flesh.

others, saying, " I have brought a prey
 " to feast upon." When the prince
 heard this, his heart was chilled. The
 ghoul came out and found him pale
 and trembling. She said, " Prince, why
 " do I behold thy colour changed ?"
 He answered, " I was reflecting on the
 " cause of my sorrows." She exclaim-
 ed, " Seek a remedy for them in the
 " treasures of thy father." He replied,
 " They are not to be remedied by
 " treasure, or hoards." She said, " Re-
 " medy them by your armies and
 " troops." He replied, " They are
 " not to be remedied by them." She
 continued, " Ask help of the God of
 " power and might, for ye pretend that
 " ye have in the heavens a God, who,
 " when ye call upon him, will be gra-
 " cious, and that he is absolute over all
 " things." The prince replied, " It
 " is true ; and we have no other but
 " him." Then he lifted up his face
 towards heaven, and said, " O Lord, I
 " humbly

“ humbly beseech thee, and implore aid
 “ from thee in this crisis, which griev-
 “ eth and afflicteth me ;” at the same
 time catching the pretended princess in
 his arms.

Scarcely had he concluded his pray-
 er, when an angel descended from the
 sky, with a sword of flame, smote her
 with it, and destroyed her. For this
 miracle may the Almighty be glorified !
 The prince, after this, returned safely
 to the capital of his father.

“ All this danger occurred from the
 “ schemes of the vizier ; and I inform
 “ thee, O sultaun, that thy viziers are
 “ treacherous. Be then watchful of their
 “ arts.” Upon this, the sultaun gave
 orders for the execution of his son.

On

On the third day the third vizier entered, kissed the ground before the sultaun, and said,

“ Know, O sultaun, I would advise
 “ thee honestly, and am faithful to thy-
 “ self and thy son. Be not violent
 “ against thy child, the light of thine
 “ eyes. It is possible the concubine’s
 “ desire of his death may proceed from
 “ malice; and I have heard that two
 “ numerous tribes were destroyed for
 “ the sake of a drop of honey.” The
 sultaun enquired upon what occasion?
 and the vizier said: —

STORY
OF
THE HUNTSMEN AND OIL-MERCHANTS.

It has been related to me, that there was a hunter, who chased every species of wild animals. One day, in his excursion to the mountains, he found a hollow in the rocks, full of honey, with which he filled a vessel he had with him, and returned to the city. He chanced to stop at the door of an oil-merchant, when a little of the honey happening to drop, the merchant's cat licked

licked it up, and was killed by the hunter's dog. Upon this, the merchant killed the dog, at which the hunter was enraged, wounded the merchant, went to his quarters, and raised his friends. The merchant did the same, when the parties met, and fought till they were all destroyed, for the sake of a drop of honey.ⁱ

On the fourth night, the concubine entered to the sultaun, kissed the ground before him, and said, " My lord, you
 " have rejected my cause, delayed my
 " claims, and will not do me justice upon
 " thy son; but the Almighty will assist
 " me, as he assisted the son of a certain
 " sultaun against his father's vizier."
 The sultaun enquired after what manner? When she related the

STORY

ⁱ Another story of this vizier follows, but too indelicate for translation.

STORY

OF THE TRANSFORMED PRINCE.

THERE was a fultaun, who had an only son, whom he betrothed to the daughter of a great monarch. She was very beautiful, and passionately beloved by the son of her uncle; but her father would not consent to give her to him in marriage, on account of his prior engagement to the fultaun.

When the prince found that his uncle had affianced her to another, he
was

was exceedingly afflicted, and had no other resource, but to send rich presents to the intended bridegroom's father, and intreat him that he would deceive the prince by some stratagem, so that the match might be broken off. The vizier accepted the bribe, and promised compliance.

The father of the princess, after some time, wrote to the sultaun, requesting that he would send his son, to celebrate the marriage at his court: after which, he might return home with his bride. The sultaun consented, and dispatched him under care of his vizier, with attendants and slaves, and an escort of a thousand horse; he also sent by him a rich present of camels, horses and tents, and valuable curiosities.

The vizier departed with the prince, but resolved to betray him, on account of the bribes he had received from the
cousin

cousin of the princess. At length they entered a desert, where the vizier bethought himself of a fountain, named the White Fountain, of which but few persons knew the properties; these were, that if a man drank of the water, he became a female; and if a woman drank of it, she became a male.

The vizier encamped at some distance from it, and invited the prince to ride out with him; when he mounted, but did not suspect what the vizier had devised. They did not cease riding in the wilderness until sun-set, when the prince complained that he was overcome with thirst, and unable to converse from the parching of his mouth. The vizier then brought him to the fountain, and said, "Dismount, and drink."

The prince alighted from his horse, and drank, when, lo! he instantly became a woman. On perceiving his condition,

dition, he wept aloud, was overcome with shame, and fainted. At length he recovered, when the vizier came up to him with pretended condolences, and said, "What has befallen thee, and
 " whence is this sorrow?" He related what had passed, when the vizier said, "Thy enemies must have done this.
 " A great misfortune, and heavy calamity is certainly come upon thee; for
 " how can the object of our journey
 " now be performed, when thou art
 " thyself become a bride? I would advise that we return to thy father, and
 " inform him of what has occurred." The prince replied, "I swear by the
 " Almighty that I will not return, until
 " he shall remove from me this affliction, though I should die under it." The vizier then returned to his troops, and left the prince; who walked onwards, not knowing where he should proceed.

On

On the way there met him a horseman, beautiful as the full moon, who saluted him, and said, “ Lady, who art thou, and why behold I thee alone in this frightful desert; for I perceive upon thee the marks of distinction, and that thou art sorrowful and afflicted?”

When the prince heard these kind expressions from the horseman, he put confidence in him, and related what had befallen him. The horseman said, “ Hast thou drank of the white fountain?” He answered, “ Yes;” the horseman rejoined, “ Comfort thyself, and dry thy eyes, for I will attempt thy delivery.” The prince then fell at his feet, and would have kissed them, but he forbade him; when the prince said, “ I conjure thee by the Almighty, tell me, how can relief come to me through thee?” He replied, “ I am a genius, but will not injure thee.”

They

They travelled all night, and at dawn reached a verdant plain, abounding in trees and rivulets, and upon it lofty edifices, when they dismounted, and entered one of the palaces. The genius welcomed him, and they remained all day feasting in mirth and gladness. At night the genius remounted his horse, and taking the prince behind him, travelled through the dark until day-light; when, lo! they beheld a black plain, frightful and gloomy, which might be compared to the confines of hell. The prince enquired how the land was named? when the genius said, "This country
 "is called the black region, and go-
 "verned by a prince of the genii,
 "without whose permission no one dare
 "enter it. Remain here, while I ask
 "for leave, and return." The prince remained a little while, when the genius appeared, conducted him onwards, and they did not stop till they came to a stream of water flowing from a rock, of
 which

which the genius commanded him to drink. He dismounted, and drank, and his sex returned to him as before.

The prince now praised God, and prayed, thanked the genius, kissed his hands, and enquired the name of the well. The genius replied, “This is
“the Well of Women. If a female
“drink of it, she becomes a male by
“the orders of God. Praise the Lord,
“then, O my brother, for thy welfare
“and deliverance.”

They now travelled the remainder of the day, till they arrived at the dwelling of the genius, where the prince remained with him in mirth and festivity all that night and the following day: in the evening of which the genius said,
“Dost thou wish to spend this night
“with thy bride?” The prince replied,
“Certainly; but how, my lord, can I
“effect it?” The genius then called to
one

one of his attendants, whose name was Jauzoor, and said, "Take this youth
 "upon thy back, and do not descend
 "anywhere but upon the terrace of his
 "father in law, near the apartment of
 "his bride." Jauzoor replied, "To
 "hear, is to obey."

When a third part of the night remained, Jauzoor appeared. He was an Afreet of monstrous size, so that the prince was alarmed; upon which the genius said, "He will not injure thee, fear him not." He then embraced him, took leave, mounted him upon the back of the afreet, and said, "Bind something over thy eyes." The prince did so, when the genius soared with him between heaven and earth; but the prince perceived no motion, till he was set down upon the terrace of his father in law's palace, when the afreet disappeared. The prince slept till near day-light, when his spirits revived, and

H he

he descended towards the apartments. The female attendants met him, saluted him, and conducted him to the sultaun. He knew him, stood up, embraced him, and welcoming him, said, "My son, " they usually bring the bridegroom by " the gate, but thou comest from the " terrace; truly I am astonished at thy " proceedings." The prince replied, " If that seems strange, I have still more " wonderful events to detail." He then related his adventures from first to last; at which the sultaun was astonished, and praised God for his deliverance.

They now commenced the nuptial ceremonies, and when the rites were concluded, the prince was admitted to his bride, and remained with her a whole month. He then requested leave to return homewards; when his father in law presented him with rich gifts, and furnished him with an escort. The cousin of the princess died of disappointment.

The

The prince arrived with his bride at the capital of his father in safety, and the sultaun rejoiced with exceeding great joy, after being in despair for his son.

“ I hope (said the concubine) that
 “ God will also revenge me upon thy
 “ viziers, and upon thy son.” The
 sultaun replied, “ I will do thee justice
 “ immediately ;” and issued orders for
 the execution of the prince.

On the fourth day, the fourth vizier
 came to the sultaun, kissed the ground
 before him, and said, “ O sultaun, kill
 “ not thy son, or thou wilt repent
 “ when repentance will not profit thee.
 “ A wise man will not act until he hath
 “ weighed the consequences. I have
 “ heard the following anecdote.”

STORY

OF THE MERCHANT'S SON AND HIS SEDUCED WIFE.^k

THERE was a certain merchant's son, who had a handsome wife, and it happened that a debauchee accidentally beholding her, fell in love with her. When the husband was absent on a journey

^k In the original another tale precedes this, but is omitted for good reasons.

ney of business, the lover went to an old woman of the neighbourhood, who lived on intimate terms with the wife, and disclosed to her his passion, offering her ten deenars for her assistance.

The cunning old woman went several times to visit the merchant's wife, and always took with her a little bitch. On a certain day, she contrived the following stratagem. She took flour and minced meat, and kneaded them into a cake, with a good deal of pepper. Then she forced the cake down the throat of the bitch; who, when the pepper began to heat her stomach, had her eyes wet, as if with tears. The merchant's wife observing this, said to the old woman, "My good mother, this bitch daily follows you, and seems as if she wept. What can be the cause?" The old woman replied, "My dear mistress, the circumstance of the bitch is wonderful, for she was formerly a
H 3
" beauti-

“ beautiful girl, strait as the letter Aleph,
 “ and made the sun ashamed by her
 “ superior radiance. A jewish forcerer
 “ fell in love with her, whom she re-
 “ fused; and when he despaired of
 “ obtaining her, he was enraged, and
 “ by magic transformed her into a
 “ bitch, as thou seest. She was a friend
 “ of mine; she loved me, and I loved
 “ her; so that, in her new form, she
 “ took to follow me wherever I went,
 “ for I have always fed her, and taken
 “ care of her, on account of our friend-
 “ ship. She weeps often when reflect-
 “ ing on her unfortunate condition.”

When the merchant's wife heard this,
 she trembled for herself, and said, “ A
 “ certain man has professed love to me,
 “ and I did not intend to gratify his
 “ criminal passion; but thou hast ter-
 “ rified me with the story of this un-
 “ happy girl, so that I am alarmed lest
 “ the man should enchant me, and I
 “ also

“ also become a bitch.” The cursed old woman replied, “ My dear daughter, I am your true friend, and advise you, if any one makes love to you, not to refuse him.” The wife then said, “ How shall I find out my lover ? ” Upon which the old woman replied, “ For the sake of thy peace, the love I bear thee, and for fear thou shouldst be transformed into a bitch, I will go and seek him.”

She then went out, rejoicing that she had gained her ends, and sought the young man, but did not find him at home. She now said to herself, “ I will not let this day pass, however, without gaining a reward for my trouble. I will introduce some one else to her, and obtain from him a second present.” The old wretch walked through the streets in search of a proper object ; when, behold ! she met the husband just returning from his journey, whom

whom she did not know. She went up to him, saluted him, and said, "Hast thou any objection to a good supper, and a handsome mistress?" He replied, "I am ready;" upon which she took him by the hand, and leading him to his own house, desired him to wait at the door.

When the man reached his own dwelling, jealousy overcame him, and the world became dark to his eyes. The old woman went to the wife, to inform her of the coming of her lover; whom, when she saw him from the window, she knew, and exclaimed, "Why, mother, thou hast brought my husband." The old woman hearing this, replied, "There remains nothing now but to deceive him." The wife took the hint, and said, "I will meet him, and abuse him for his intrigues, and will say, I sent this old woman as a spy upon thee." She then began to exclaim against the infidelity of her husband,

band, took a sheet of paper, descended the stair-case, and said unto him, “ Thou
 “ shameless man, there was a promise of
 “ constancy between us, and I swore
 “ unto thee that I would not love an-
 “ other; I luckily, however, suspected
 “ thy falsehood, and when I knew thou
 “ wast returning from thy journey,
 “ sent this old woman to watch thee,
 “ that I might discover thy proceedings,
 “ and whether thou wast faithful to thy
 “ agreement, or not. It is now clear,
 “ that thou frequentest the dwellings of
 “ harlots, and I have been deceived;
 “ but since I know thy falsehood, there
 “ can be no cordiality between us; there-
 “ fore write me a divorce, for I can no
 “ longer love thee.”

When the husband heard this, he was alarmed, and remained in astonishment. He then took a solemn oath, that he had not been unfaithful to her, and had not been guilty of what she had
 accused

accused him. He did not cease to soothe her, till she was somewhat pacified; when the old woman interfered, and effected a reconciliation between them; for which kindness she was handsomely rewarded. The unfortunate husband little suspected the thousandth part of the disgrace he had so narrowly escaped.

“ This, O sultaun, (said the vizier)
 “ is only one instance of the art and
 “ deceit of the sex.”

When the sultaun heard this, he countermanded the execution of his son.

On the fifth evening, the concubine came to the sultaun, holding a cup of poison in her hand, and said, “ If thou
 “ wilt not do me justice upon thy son,
 “ I will swallow this poison, and my
 “ crime will rest upon thy neck. Thy
 “ viziers

“ viziers say, that women are the most
 “ deceitful ; but there is no creature of
 “ the universe more crafty than man.
 “ For instance : —

STORY

STORY

OF THE PAINTER.

THERE was a certain painter, much addicted to women, who one day entered a friend's house, and saw upon the wall of an apartment the portrait of a beautiful girl, with which he became enraptured; and love so overcame his heart, that his friends said to him,
 "Thou

“ Thou foolish man, how couldst thou
 “ think of loving a figure pourtrayed
 “ on a wall, of the original of which
 “ thou hast never seen or heard ?” He
 replied, “ A painter could not have
 “ drawn this portrait unless he had seen
 “ an original :” upon which one of his
 friends observed, that perhaps the lim-
 ner might have formed the portrait
 merely from his imagination. He an-
 swered, “ I hope from heaven comfort
 “ and relief ; but what you say cannot
 “ be proved except by the limner.”
 They then told him that he lived in a
 certain town ; when the young man
 wrote to enquire whether he had seen
 the original of the picture he had drawn,
 or had painted it from fancy. The
 answer was, that the portrait was drawn
 from a singing girl belonging to a vizier
 in the city of Isphahan. The young
 man was encouraged by this intelligence,
 made preparations for a journey, de-
 parted, and travelled night and day until
 he

he had reached the city; where he took up his abode.

In a few days he made acquaintance with an apothecary, and became intimate with him. Talking upon several subjects, at length they conversed respecting the sultaan of Ispahaun and his disposition; when the apothecary said, “Our sovereign bears inveterate hatred to all practisers of magic, and if they fall into his hands, he casts them into a deep cave without the city, in which they die of hunger and thirst.” Next they conversed concerning the celebrated singing girl of the vizier; when the apothecary said, “She is still with him.”

When the painter heard this, he began to plan his stratagems. The first moonlight night, he disguised himself as a robber, repaired to the palace of the vizier, and fixed a ladder of ropes, by which he gained the terrace, from whence

whence he descended into the court; when, lo! a light gleamed from one of the apartments. He entered it, and beheld a throne of ivory, inlaid with gold, upon which reposed a lady bright as the sun in a serene sky. At her head and feet were placed lamps, the splendour of which her countenance outshone. He approached, gazed upon her, and saw that she was the object of his desires. Near her pillow was a rich veil, embroidered with pearls and precious stones. He drew a knife from his girdle, and wounded her slightly on the palm of her hand. The pain awakened the lady, but she did not scream from alarm, believing him to be only a robber in search of plunder, and said, "Take this embroidered veil, but do not injure me." He took the veil, and departed by the same way that he had entered.

When daylight appeared, he disguised himself in white vestments, like an holy pilgrim ;

pilgrim ; visited the sultaun, saluted him,
 and the sultaun returned the compliment.
 Then he said, “ I am, O sultaun, a
 “ pilgrim devoted to religion, from the
 “ country of Khorassaun, and have re-
 “ paired to thy presence on account of
 “ the report of thy virtues and thy jus-
 “ tice to thy subjects, intending to re-
 “ main under the shade of thy protec-
 “ tion. I reached thy capital at the
 “ close of day, when the gates were
 “ shut. Then I lay down to repose,
 “ and was in a slumber, when, behold !
 “ four women issued from a grove, one
 “ mounted upon an hyæna, another up-
 “ on a ram, a third upon a black bitch,
 “ and the fourth upon a leopard.
 “ When I saw them, I knew they must
 “ be forcereffes. One of them having
 “ approached me, began to kick me
 “ with her feet, and to strike me with a
 “ whip, which appeared like a flame of
 “ fire. I then repeated the names of the
 “ Almighty, and struck at her hand
 “ with

“ with my knife, when she was wound-
 “ ed, but escaped from me. There
 “ dropt from her this veil, which I
 “ took up, and found it embroidered
 “ with valuable jewels; but I have no
 “ occasion for them, for I have given up
 “ the world.” Having thus said, he
 threw down the veil before the sultaun,
 and departed.

Upon examining the veil, the sul-
 taun recollected it, and that he had pre-
 sented it to his vizier; to whom he said,
 “ Did not I bestow upon thee this
 “ veil?” The vizier replied, “ Yes;
 “ and I gave it to a favourite concubine
 “ of my own.” The sultaun exclaimed,
 “ Let her be sent for immediately, for
 “ she is a wicked sorceress.” The vizier
 repaired to his palace, and brought the
 girl, who had a slight wound upon her
 hand; on seeing which the sultaun was
 convinced of the truth of the pretended
 I pilgrim’s

pilgrim's assertion, and commanded her to be cast into the cave of forcerers.

When the painter found that his stratagem had succeeded, and the girl was cast into the cave, he took a purse of a thousand deenars, went to the keeper of the cave, saying, "Accept this purse, and
 "listen to my story." The keeper attended to his adventures; after which the painter said, "This poor girl is innocent, and I am the person who has
 "plunged her into misfortune. If thou
 "wilt release her, it will be a merciful
 "action, and I will convey her privately to my own country. Should she
 "remain here, she will soon be among
 "the number of the dead. Pity, then,
 "her condition and my own, and repay thy generosity with this purse." The keeper complied, and released the girl; with whom the painter departed, and travelled day and night till he reached his own city.

"This

“ This, O sultaun, (said the concu-
 “ bine) is one instance only of the cun-
 “ ning of men.” The sultaun then gave
 orders for the execution of his son.

STORY

STORY
OF THE
TEN OLD MEN AND DECAYED RAKE.

ON the following day, the fifth vizier entered, kissed the ground before the sultaun, and said, “ My lord, reprieve thy son, and be not hasty in his death, lest thou repent, as the man repented, who never afterwards smiled.” The sultaun enquired his history, and the vizier proceeded.

There

There was a man of quality, possessed of great wealth, and master of many slaves, who died, leaving his estates to an infant son. When he reached manhood, he engaged in pleasure and amusements, in feasting and drinking, in music and dancing, with profusion and extravagance, until he had expended the riches his father had left him. He then took to selling his effects and slaves and concubines, till at length, through distress, he was obliged to ply as a porter in the streets for a subsistence.

As he one day waited for an employer, an old man of portly and respectable appearance stopped, and looked earnestly at him for some time. At length the young man said, “ Why, sir, do you so
 “ earnestly gaze at my countenance ?
 “ have you any occasion for my services ? ” The old man replied, “ Yes,
 “ my son ; we are ten old men, who live
 “ together in the same house, and have

“ at present no person to attend us. If
 “ thou wilt accept the office, I trust
 “ (God willing) it will afford thee much
 “ advantage.” The youth replied,
 “ Most willingly and readily ;” when
 the old man said, “ You shall serve us,
 “ but upon condition that you conceal
 “ our situation ; and when you see us
 “ weeping and lamenting, that you ask
 “ not the cause.” The young man
 assented ; upon which his new master
 took him to a bath, and when he was
 cleansed from his dirt, presented him
 with a handsome dress, and repaired with
 him to his own house.

This proved to be a magnificent
 palace ; its courts furrounded by gal-
 leries, and adorned with basins and foun-
 tains. All sorts of birds fluttered in the
 lofty trees, which ornamented the gar-
 dens, and overshadowed the apartments.
 The old man conducted him into one of
 the pavilions, which was laid over with
 filken

filken carpets, rich musnuds, and superb cushions. In it sat nine venerable old men, all weeping and lamenting; at which the young man was astonished, but asked no questions. His master then took him to a large chest, pulled out of it a bag containing a thousand deenars, and said, "My son, thou art entrusted
 " by God with this treasure, to expend
 " it upon us and thyself with integrity." The youth replied, "To hear, is to
 " obey." He now busied himself in providing for their wants, what was necessary for victuals and raiment, during three years. At length one of the old men died; when they washed the corpse, enshrouded, and buried it in the garden of the palace.

The youth continued to serve them, and the old men died one after another, until nine had departed, and he only remained who had hired him. At length he also fell sick, and the young man de-

fpaired of his recovery. He then said
 to himself, " My master will die, and
 " why should I not ask him the cause
 " of their bewailings ?" He approached
 his bed, and said to the old man, who
 groaned in the agonies of death, " I
 " conjure thee by God, my master, to
 " acquaint me with the reason of your
 " constant lamentations." The sage
 replied, " My son, there is no reason
 " for thee to know it, so do not impor-
 " tune me for what will not profit thee.
 " Believe me, I have ever loved and
 " compassionated thee. I dread lest
 " thou shouldst be punished as we have
 " been punished, but wish thou mayest
 " be preserved. Be advised, therefore,
 " my son, and open not yonder locked
 " door." He then pointed out the
 door to him ; after which his agonies
 encreased, and he exclaimed, " I tes-
 " tify that there is no other God but
 " God, and that Mahummud is his
 " servant and prophet." Then his
 soul

soul fluttered, he turned upon his side, and was joined to his Lord. The young man washed his corpse, enshrouded it, and buried him by the side of his companions.

After this he took possession of the palace, and diverted himself for some days in examining the effects and treasures within it. At length his mind became restless for want of employment. He reflected upon the fates of the old men, ruminated on the dying words of his master, and the charge he had given him. He examined the door, his mind was overcome by curiosity to see what could be within it, and he did not weigh the consequence. Satan tempted him to open the door, and he exclaimed with the poet, "What is not to happen cannot be effected by human contrivance; but what is to be, will be."

The

The young man now unlocked the door. It opened into a long dark passage, in which he wandered for three hours, when he came out upon the shore of the ocean. He was astonished, and gazed with wonder on all sides. He would now have returned ; but, lo ! a black eagle of monstrous size darted from the air, and seizing him in her talons, soared for some time between heaven and earth. At length it descended with him upon a small island in the ocean, and fled away.

The young man remained awhile motionless with terror ; but recovering, wandered about the island. Suddenly a sail arose to his view on the waters, resembling a fleeting cloud in the heavens. The youth gazed, and the sail approached, till it reached the beach of the island, when he beheld a boat formed of ivory, ebony, and sandal, the oars of which were made of aloes wood of Comorin,

Comorin, the sails of white silk, and it was navigated by beautiful maidens, shining like moons. They advanced from the boat, and kissing his hands, said, “ Our souls are refreshed at seeing thee, “ for thou art the master of our country “ and of our queen.” One of the ladies then approached him with a parcel wrapped in rich damask, in which was a royal dress, most superbly embroidered, and a crown of gold, splendidly set with pearls and diamonds. She assisted him to dress ; during which the youth said to himself, “ Do I see this in a dream, “ or am I awake? The old man mentioned nothing of this. He must “ surely have forbade my opening the “ door out of envy.”

The ladies then conducted him to the boat, which he found spread with elegant carpets and cushions of brocade. They hoisted the sails, and rowed with their oars, while the youth could not
divine

divine what would be the end of his adventures. He continued in rumination till they reached land, when behold ! the beach was crowded with troops and attendants, gallant in appearance, and of the tallest stature. When the boat anchored, five principal officers of the army advanced to the young man, who was alarmed, but they paid their obeisance profoundly, and welcomed him in a tone shrill as the sound of silver. After this the drums beat, the trumpets sounded, and the troops arranged themselves on his right hand and on his left. They proceeded till they reached an extensive and verdant meadow, in which met them another detachment, numerous as the rolling billows or waving shadows.

Lastly appeared, seemingly, a young prince surrounded by the nobles of his kingdom, but all wore veils, so that no part of them could be seen but their eyeballs. When the prince came near the
 young

young man, he and his company alighted, some of them embraced each other, and after conversing awhile, remounted their horses. The cavalcade then proceeded, and did not halt till it came to the royal palace; when the young man was helped from his horse, and the prince conducted him into a splendid hall, in which was the royal throne. The seeming prince ascended it and sat down; when pulling the veil from her countenance, the young man beheld a beautiful damsel in the supposed prince. While he gazed in astonishment, she said, "Young man, this country is mine, the troops are mine, and I am their queen; but when a man arriveth among us, he becomes my superior, and governs in my room." The youth upon hearing this, was wrapt still more in wonder. While they were conversing, the vizier entered, who was a stately looking matron, to whom the queen said, "Call the cauzee and witnesses."

She

She replied, "To hear, is to obey;" and retired.

The queen then came to the young man, and said, "Art thou willing that
 "I should be thy wife, and to be my
 "husband?" When he heard this, and beheld her condescending behaviour, he rose up, and kissing the ground, said, (as she would have prevented his prostration) "I am not worthy of such high
 "honour, or even to be one of thy
 "humblest attendants." When she heard this, and saw his noble address, she replied, "My lord, all that thou
 "hast beheld, and what remains unseen
 "of this country, its provinces, people,
 "and treasures are thine, and I am thy
 "handmaiden. Avoid only yonder
 "door, which thou must not open. If
 "thou dost, thou wilt repent when repentance will not avail."

The

The vizier, cauzee, and witnesses, who were all women, now entered, and they were married; after which the courtiers and people were introduced, and congratulated them.

The young man remained for seven months in the height of enjoyment, when, upon a certain day, he recollected his old master, and how he had forbade him to unlock the door, which though he had done, from his disobedience such unexpected good fortune had befallen him.

His curiosity and fatan whispered to him, that within the door which the queen had forbade him to open, some important scenes must also be concealed. He advanced, opened it, and entered; but found a gloomy dark passage, in which he had not walked more than twenty steps, when light gleamed upon him. He advanced, and beheld the same eagle

eagle that had borne him away. He would now have retreated, but the monster darted upon him, seized him in his talons, ascended, and put him down on the spot where it had first taken him up. He regretted his lost grandeur, power, and dominion; exclaiming, “When I rode out, an hundred beautiful damsels surrounded me, and were flattered by being allowed to attend me; alas! I was living in honour, until I rashly ventured upon what I have committed.”

For two full months, he lamented, crying out, “Alas! alas! that the bird would but once again return!” but in vain. Night and day weeping, he would exclaim, “I was enjoying my ease, until my imprudence ruined me.” At length, one night in a restless slumber, he heard a voice saying, “Alas! alas! what is past cannot be recovered:” upon which he despaired of seeing

seeing again his queen, or kingdom. He then entered the palace of his old masters by the dark passage, fatally convinced of what had occasioned their incessant lamentations. He employed himself in praying for their souls; and, like them, wept and lamented, until he died.

“ Observe, therefore, O sultaun,
 “ (said the vizier) that precipitancy is
 “ of ill consequence, and I advise thee
 “ from experience.” The sultaun then
 refrained from the execution of his son.

On the sixth night the concubine entered with a dagger in her hand, and kissing the ground before him, said,
 “ Wilt thou, O sultaun, revenge me of
 “ thy son? if not, I will put myself
 “ to instant death. Thy viziers pre-
 “ tend that woman is more artful than
 “ man, wishing to destroy my rights;
 K “ but

“ but I assure thee, that man is far
 “ more deceitful than woman, which
 “ is clear from what passed between a
 “ certain prince and a merchant’s wife.
 “ I will relate the story.”

PRINCE AND THE MERCHANT'S WIFE

On the sixth night the concubine
 entered with a dagger in her hand, and
 killing the groom, before him, said,
 “ With thee, O Sultan, I revenge me of
 delay for which I will put myself
 to instant death. Thy viziers pro-
 secute that woman is more careful than
 I am willing to destroy my rights;
 but

STORY

...the more beautiful woman, which
 him and returned to the city between a
 business until the evening
 "I will relate the story."

On a certain day, the Sultan's son,
 riding out for his amusement, passed by
 the house, and cast his eyes on the wife,
 who was walking upon the terrace. He
 was captivated by her beauty, and he
 no less charmed with his appearance.
 He tried the **STORY**
 of the **PRINCE AND THE MERCHANT'S WIFE.**

The wife read the note, and returned a
 favourable answer. He then took the
THERE was a certain merchant,
 exceedingly jealous, who had a most
 beautiful wife. From suspicion of her fi-
 delity he would not dwell in a city among
 men, but built a house in a most retired
 situation, that no one might visit her.
 It was surrounded with lofty walls, and
 had

had a strong gateway. Every morning he locked the door, took the key with him, and repaired to the city to transact business until the evening.

On a certain day, the sultaun's son, riding out for his amusement, passed by the house, and cast his eyes on the wife, who was walking upon the terrace. He was captivated by her beauty, and she no less charmed with his appearance. He tried the gate, but it was securely fastened. At length he wrote a declaration of his love, which he fixed on an arrow, and shot it upon the terrace. The wife read the note, and returned a favourable answer. He then took the key of a chest, tied it to a note, and threw it up to her. In the note was written, "I will come to thee in a chest, of which this is the key." The prince after this took leave, returned to the city, and sent for his father's vizier, to whom he communicated what had happened,

happened, requesting his assistance. The vizier replied, "My son, what can I do?" "I tremble for my character in such a business, and what plan can we pursue?" The prince answered, "I only request thou wilt help me in what I have contrived. I mean to place myself in a large chest, which thou must lock upon me, convey at night to the merchant's house, and say unto him, This chest contains my jewels and treasure, which I am fearful of the sultaun's seizing, and must for a time entrust to thy care."

The vizier consented, the prince entered the chest, which was then locked, and conveyed privately to the town-house of the merchant. The vizier knocked at the door, and the merchant appearing, made his profound obeisance to so honourable a visitant, who requested to leave the chest with him for some days, till his alarm of the sultaun's displea-

displeasure should be over. The merchant readily consented, and had the chest for security carried to his country house, and placed in the apartments of his wife. In the morning he went about his affairs to the city, when the wife, having adorned herself in her richest apparel, opened the chest. The prince came out, embraced her, and kissed her. They passed the day together in merriment, till the merchant's return, when the prince repaired to his concealment.

Seven days passed in this manner, when it chanced that the sultaun enquired for his son, and the vizier went hastily to the merchant's to reclaim the chest. The merchant had repaired earlier than usual towards his country-house, and was overtaken on the way by the vizier. The wife and the prince, who had been amusing themselves in the court of the house, were suddenly disturbed by a knocking at the gateway, when

when the latter betook himself to the chest, which the wife in her confusion forgot to lock. The merchant now entered with his servants, who took up the chest to deliver to the vizier; when, lo! the lid opened, and the prince was discovered half intoxicated with wine. The poor merchant durst not revenge himself on the son of his sovereign. He conducted him to the vizier, who was overcome with shame at the disgraceful discovery. The merchant was convinced of his own dishonour, and that his caution had been vain. He divorced his wife, and took an oath never again to marry.

“ Such (said the concubine) is the
 “ wiliness of men; but thy viziers can-
 “ not escape my penetration.” Then
 the sultaun, who doatingly loved his
 mistress, gave orders for the execution
 of his son.

STORY
OF THE MERCHANT'S WIFE
AND HER SUITORS.

ON the sixth day, the sixth vizier entered, and kissing the ground, said, Be cautious, my lord, in the execution of thy son; be not rash, for rashness is sinful, and the artfulness of women is well known, for God has declared in the koraun, that their craftiness is

is beyond all measure. It has been reported to me, that there was a merchant's daughter, who had a husband accustomed to travel much on business to distant countries. During one of his journies, the wife became enamoured of a young man, who returned her fondness. It happened one day that this youth scuffled with another, was taken up by the watch, and carried before the walee^k of the city ; when, upon witnesses testifying he was the transgressor in the broil, the magistrate ordered him to be imprisoned.

When intelligence of the confinement of her lover was brought to the lady, her mind was employed from hour to hour how to release him. At length, she dressed herself in her richest apparel, repaired to the walee, prostrated herself before him, and complained that her brother having had a scuffle with another youth, hired witnesses had sworn

falsely

^k Police-officer.

falsely against him, and he had been wrongfully cast into prison. She further said, she could not remain safe without the protection of her brother, and begged for his release. She had a great share of beauty, which when the magistrate perceived, he desired her to enter his apartment, while he ordered her brother to be set at liberty. She guessed his design, and said, “My lord, I am an
 “honourable and reputable woman, and
 “cannot enter any apartments but my
 “own; but if you desire it, you may
 “visit me; I live in such a street, and
 “you may come on a certain day.” The magistrate was enraptured, and gave her twenty deenars, saying, “Expend
 “this at the bath.” She left him, his heart employed in thinking of her beauties.

The lady next went to the venerable cauzee, and said, “My lord, look upon
 “me;” and removed her veil from her
 face.

face. When the cauzee saw her, he said,
 “What has happened unto thee?”
 She replied, “I have a younger bro-
 “ther, and none but him, for a pro-
 “tector, whom the walee has imprison-
 “ed wrongfully, and whom I beseech
 “thee out of thy compassion to release
 “from his confinement.” The cauzee
 replied, “Step in, while I order his
 “release.” She answered, “If you
 “mean that, my lord, it must be at my
 “house, which is in a certain quarter.”
 She then fixed an assignation for the
 same day she had mentioned to the
 walee. The cauzee presented her with
 twenty deenars, and said, “Purchase
 “provisions and sherbets with part of
 “this sum, and pay for the bath with
 “the remainder.”

From the cauzee's she repaired to
 the vizier's, repeated her story, and be-
 sought his interference with the walee
 to release her brother. The vizier also,
 smitten

smitten with her beauty, made proposals of love, which she accepted, but said, he must visit her at her own house, and fixed the same day she had appointed for the walee and the cauzee. The vizier then gave her twenty deenars, saying, “ Expend a part of this money at the
 “ bath, and with the rest prepare for us
 “ a supper and wine.” She replied,
 “ To hear, is to obey.”

From the vizier's she proceeded to the hajeeb,¹ and said, “ My lord, the
 “ walee has imprisoned my brother, who
 “ is but a stripling, on the evidence of
 “ false witnesses, and I humbly beseech
 “ thee for his release.” The hajeeb
 replied, “ Step in while I send for thy
 “ brother.” She guessed his designs, and replied, “ If my lord has business
 “ with me, in his house is a constant
 “ assemblage of persons. Rather let
 “ him honour my humble dwelling with
 “ his

¹ Governor of the city.

“ his footsteps.” She then assigned the same day that she had appointed for the rest, and informed him of the situation of her house. Upon this, he gave her fifty deenars, saying, “ Prepare a supper
 “ for us with part, and lay out the re-
 “ mainder at the bath.”

The lady took the gold, went to a joiner's shop, and said, “ I desire that
 “ you will make me a large press, with
 “ four divisions, one above the other,
 “ but so strong, that no one person
 “ may burst it open. When thou hast
 “ finished it, I will pay thee ten deenars.” The joiner agreed, and she hurried him daily till it was finished, when he carried it to her house upon a camel, and set it up in its place. She offered him the price agreed for, but the joiner refused it, saying, “ My dear lady, I will not take
 “ any thing, and only desire that I may
 “ pass an evening with you.” She replied, “ If that is the case, you must
 “ make

“make to the press a fifth story.”

He consented, and she fixed the same evening she had appointed for the walee, the cauzee, the vizier, and the hajeeb.

She now went to the market, bought some old garments, which she dyed red, yellow, black and blue, and made to them whimsical caps of various colours. She then cooked flesh and fowl, bought in wine, and put every thing in order against the appointed night; when she attired herself in her richest apparel, and sat down expecting her guests.

First, the cauzee knocked at the door, when she rose up and opened it, kissed his hand, led him in, and seated him respectfully. She then filled a bumper, and drank to him; after which she presented him with meat and wines. He gravely said, “I have never during my life drank wine:” upon which she exclaimed, “Company is dull without
“ it;”

“ it ;” and made him drink. Then she pulled off his robes, also his magisterial turban, saying, “ Put on the garments of mirth and pleasure ;” and dressed him in a gown of yellow and red, with a black cap ; after which she coaxed him, and he began to be impatient ; when, behold ! the door resounded. The cauzee, in alarm for his character, asked who was at the door ; and she replied, “ My husband :” upon which the venerable magistrate began his ablutions, and said, “ What shall we do ?” She replied, “ Step into this press, until he goes away, when I will release thee, and we will pass the evening together.” She then placed him in the press, locked it, and taking the key, went to the door.

The walee now entered, whom she saluted, returned with him into the apartment, and said, “ My lord, the house of your slave is your’s, and I am your handmaid.” Then she feasted him
till

till he was satisfied, pulled off his robes, and bringing a black vest with a red cap, said, "Put on the dress of mirth and pleasure;" after which she made him drink wine till he was intoxicated, when, lo! a knocking at the door; and she said, "My lord, I cannot be chearful till you have released my brother." He then wrote an order to the gaoler to give the young man his freedom, which she took, gave to a servant to deliver, and returned to the walee, who began to take liberties, when the knocking at the gate became louder. He enquired who was coming; when she replied, "My husband;" upon which the walee exclaimed, "What shall we do?" She answered, "Get into this press, and I will return by and by and release thee." Then she put him into the press, locked him in, and repaired to the gate.

The

The vizier now entered ; when she kissed his hand, saying, “ Thou hast
 “ highly honoured, me, my lord, by thy
 “ auspicious approach ;” after which she set supper before him, and compelled him to eat and drink until he was half tipsey. Then she said, “ Disrobe your-
 “ self, my lord, put on the vesture of
 “ joy and merriment, and leave the
 “ habit of the vizarut for its proper
 “ offices.” The vizier smiled at her playfulness, and undressed ; when she brought him a red vest, with a green cap tufted with wool, which he put on, and they began to drink and sing, when, lo, a loud knocking at the door ! The vizier, in terror, enquired the cause ; when she replied, “ My husband ;” upon which he said, “ What shall we do ?” She cried, “ Step into this press till he is
 “ gone, when I will return, and release
 “ you.” The vizier jumped in, when she locked it, and hastened to the door.

The hajeel now entered, when she kissed his hands, seated him, and said, " My lord, you have honoured me by your kindness and condescension." Then she began to undress him, and his robes were worth at least four thousand deenars. She brought him a parti-coloured vest, with a copper cap set with shells, and said, " These, my lord, are the garments of mirth and festivity." The hajeel having put them on, began to toy and kiss; when she plied him with wine till he was intoxicated. All this the venerable cauzee perceiving thro' the key-hole, exclaimed to himself, " O thou jade, put him into the press, and leave off kissing." A knocking was now heard at the gate, when the hajeel cried out, " Who's this?" and she replied, " My husband; step into this press, till I send him away, and return to thee again in an instant." Then she locked him into the fourth story,

story, took the key, and went to the door.

The poor joiner now entered, was introduced into the apartment, and seated; when she set supper before him, and he eat and drank till he was intoxicated. Then she ordered him to pull off his clothes, and left him, to fetch a dress; when, lo! the door resounded, and she cried out, “Run into the press
“as thou art, for here is my husband.
“I will dispatch him, and return again
“in an instant.” He entered, when she locked him in, and hastened to the door, where her lover met her, just released from prison by the wallee’s order. She brought him in, informed him of her stratagem, and said, “We must not
“remain longer here;” upon which the lover went out, hired camels, and they loaded them with all the effects in the house, leaving nothing but the press strongly locked with five locks, and
L 2 within

within it the worthy officers of government and poor joiner. They set off instantly, and travelled to another city, where they could be concealed from search.

The unfortunate lovers remained in the press, in a woeful condition. At length the poor joiner, who was in the upper tier, unable longer to resist the calls of nature, made water upon the hajeeb. In the same manner the hajeeb upon the vizier, the vizier upon the walee, and the walee upon the cauzee, who (holy man!) being hurt at such uncleanness, exclaimed, "What impurity is here? I am not buried, nor am I yet in such disgrace, that men should make water upon me." The walee, knowing the voice of the cauzee, cried out, "God has given us our just reward:" and the vizier exclaimed, "May God curse him who has been the cause of our dishonour." "It was

“ was this rascally walee,” cried the cauzee: upon which the walee exclaimed, “ Tell your wives how this baggage “ coaxed you all here.” The hajeeb now said, “ Praise be to God, that he “ has preserved the sultaun himself from “ this disgrace !” Upon this the joiner cried out, “ I am more in fault than “ you all, for I made the press, and “ am caught in it myself.”

They now conversed together, and, notwithstanding their distress, could not refrain from laughing at each other. At length the landlord of the house entered, and with him some persons who wanted to hire it ; but hearing voices from the press, they were alarmed, and retired to collect more people ; with whom returning, the owner exclaimed, “ Are you men, or genii, in the press ?” They replied, “ If we were genii we would “ not remain here, nor should we want “ any one to open the doors. We are

“only men.” The neighbours cried out, “Let us not open the door, but
 “in presence of the sultaun;” upon which the cauzee exclaimed, “O my
 “people, let us out, conceal what God
 “has concealed, and do not disgrace
 “us.^m I am the cauzee.” They replied, “Thou liest, and it is im-
 “possible, for, if the cauzee, how
 “camest thou to be confined here?
 “Thou art an impostor, for our worthy
 “cauzee, thou impious wretch, is a
 “man who subdueth his passions; be
 “silent, lest he hear thee, and bring
 “thee to punishment.” Upon this the
 unfortunate cauzee durst not speak, and
 was silent.

They then brought several porters who took up the press, and carried it to the palace of the sultaun. When informed of the affair, he sent for carpenters and smiths, and had the locks broken open

^m Quotation from the koraun.

open before him; when, lo! he discovered the joiner, the walee, the hajeeb, the vizier, and the venerable judge. The sultaun exclaimed, "What brought thee hear, O reverend cauzee?" He exclaimed, "God be praised, who hath providentially saved thee, O sultaun, from what hath befallen us!" He then issued from the press in his coloured vest and fool's cap; as did the rest of his companions in their ridiculous dresses; but the poor joiner in his birth-day habit. The sultaun laughed till he had nearly fainted, and commanded the adventures of each to be written from first to last. He also ordered search to be made for the merchant's wife, but in vain, for she had escaped with the robes, valuables, and weapons of her foolish gallants.

"From the above story, consider, O sultaun, said the vizier, how deep is the art and cunning of the sex,

“ and how little dependance should be
 “ placed on their declarations.” The
 sultaun then stopped the execution of
 his son.ⁿ

ⁿ Another story, told by the same vizier, is
 here omitted, it being too free to bear transla-
 tion. The plot is somewhat like the poetie tale
 of the Three Wishes by PRIOR.

STORY

OF THE

DEVOUT WOMAN FALSELY ACCUSED.

On the seventh night the con-
 cubine kindled a funeral pile, and affect-
 ed to cast herself into it, when her
 attendants prevented her, and carrying
 her forcibly to the sultaun, informed him
 of her attempt upon her own life. The
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 sultaun

fultaun exclaimed, "What could have
 "hurried thee to such rashness?" She
 replied, "If thou wilt not credit my
 "assertions, I will certainly throw my-
 "self into the fire, when thou wilt be
 "too late regretful on my account, as
 "a certain prince repented himself of
 "having unjustly punished the religious
 "woman." The fultaun enquired the
 circumstance, when the concubine said ;

There was a certain pious woman,
 who made pilgrimages to various parts
 of the world. In the course of one of
 them, she came to the court of a fultaun,
 who received her with welcome rever-
 ence. One day, his queen took the holy
 matron with her to the bath, and hap-
 pening to have on a string of jewels,
 worth two thousand golden deenars, she
 entrusted it to the religious while she
 bathed, who put it upon her *sujadeh*,^o
 and began to say her prayers. Suddenly
 a magpie

^o A small carpet for praying upon.

a magpie alighted from the roof of the palace, fled away with the string of jewels in its claws, without the pilgrim's observation, and ascended to one of the turrets.

When the queen came from the bath, she searched for the string of jewels, but not finding it, demanded it of the pilgrim; who said, "They were
 " here this instant, and I have not
 " moved from this place. Whether any
 " of your domestics may have taken
 " them up or not, I cannot tell." The queen was enraged, and complained to the sultaun; who commanded the pilgrim to be scourged till she should discover the jewels. She was beaten severely, but confessed nothing: upon which she was imprisoned, and remained a long time in durance; till one day the sultaun, sitting upon the terrace of the palace, beheld the magpie, with the string of jewels twisted round his claws. He
 com-

commanded the bird to be caught, released the pilgrim, of whom he entreated pardon, kissed her hands, begged forgiveness of God for what he had done, and would have made atonement to her by a valuable present, but she would not accept it. She left the court; and having resolved in her mind, for the remainder of her life, not to enter the house of any one, retired to the mountains till she died. May God have mercy upon her!

The concubine then began another story, as follows.

There was formerly a princess, skillful in horsemanship, and throwing the lance and javelin. Her name was Rumi. Many powerful princes desired her in marriage, but she would

STORY

STORY

OF

PRINCE BHARAM AND PRINCESS RUMTA.

THERE was formerly a princess, than whom no one of her time was more skilful in horsemanship, and throwing the lance and javelin. Her name was Rumta. Many powerful princes demanded her in marriage, but she would
not

not consent, having resolved to wed him only who might overcome her in the field of contest; saying, “Whoever
 “worsts me, I will be his; but should
 “I prove victorious, he shall forfeit his
 “weapons and his horse, and I will
 “stamp upon his forehead with an hot
 “iron this inscription, THE SLAVE OF
 “RUMTA.”

Many princes attempted to gain her, but she foiled them, seized their weapons, and marked them as she had signified. At length the prince of Persia, named Bharam, hearing of her charms, resolved to obtain her; for which purpose he quitted his kingdom, and underwent many difficulties on his journey, until he reached the desired city. He then entrusted his property to a respectable inhabitant, and visited the sultaun; to whom he presented a valuable offering. The sultaun seated him respectfully, and enquired his wishes; when the

the prince answered, " I am come from
 " a distant country, anxiously desirous
 " of an alliance with thy daughter."
 The sultaun exclaimed, " My son, I
 " have no power over her, for she has
 " resolved not to wed, unless her ad-
 " mirer shall vanquish her in combat."
 The prince replied, " I accept the con-
 " ditions ;" upon which the sultaun
 informed the princess, and she accepted
 the challenge.

On the appointed day, a numerous
 crowd filled the moidan,^p where the sul-
 taun with his nobles appeared in great
 pomp. Rumta then advanced, arrayed
 in dazzling habiliments ; and the prince
 came forth, elegant in person, and superb-
 ly accoutred. They immediately encoun-
 tered, the earth vibrated from the shock
 of their horses, and violent was the charge
 of weapons on both sides. The sultaun
 viewed

^p Space before the palace, for martial exercises,
 and other sports.

viewed with admiration the majestic demeanour of the prince; and Rumta, perceiving his superior valour and agility, dreaded being vanquished. She artfully withdrew her veil, when her countenance appeared as the resplendent moon suddenly emerging from a dark cloud. The prince was fascinated by her beauty. His whole frame trembled. The princess, observing his confusion, threw her javelin at his breast, and he fell from his horse, when she left him, and returned exulting to her palace.

The prince, when recovered, rose up much mortified at his discomfiture, and returned to the city, pondering upon the deceit she had practised, and resolved to try a stratagem upon her. After some days, he fixed to his face a long white beard, like that of a venerable old man, clothed himself in the dress of a devotee, and repaired to a garden, which he was informed the princess visited every month.

month. With the keeper of it he formed an intimacy, by making him presents, till he had drawn him over to his interest. He then pretended to understand the cultivation of a garden, and the management of plants; upon which the keeper entrusted them to his care, and the prince watered them carefully, so that the shrubs became fresher, and the blossoms more beautiful, under his direction.

At the usual time, the *ferashes*^a attended, spread carpets, and made preparations for the reception of the princess. Bharam, on her approach, took some jewels, and scattered them in the walks, when the princess and her attendants, seeing an old man apparently trembling with age, stopped, and enquired what he was doing with the jewels. He replied, "I would purchase

^a Domestics, who have the charge of tents and all moveable furniture.

“chase a wife with them, and would
 “have her from among you.” Upon
 this, the ladies laughed heartily, and said,
 “When thou art married, how wilt
 “thou behave to thy wife?” He re-
 plied, “I would just give her one kiss,
 “and divorce her.” The princess jest-
 ingly said, “I will give thee (pointing
 “to one of her ladies) this girl for a
 “wife:” upon which he advanced,
 kissed the damsel in a tremulous manner,
 and gave her the jewels; when the prin-
 cess and her women, after laughing at
 him for some time, quitted the garden.

The like scene passed for several
 days, the prince every time giving richer
 jewels to the lady he espoused; till at
 length, the princess thought to herself,
 “Every one of my maidens has obtained
 “from this dotard, jewels richer than
 “in the possession of most sovereigns,
 “and I certainly am more worthy of
 “them than my attendants. He is a
 “decrepid

“ decrepid wretch, and cannot injure
 “ me.” She then went alone to the
 garden, where she beheld the old man
 scattering jewels, which were invaluable,
 and said, “ I am the sultaun’s daughter,
 “ wilt thou accept me as a wife?” Up-
 on this he advanced, and presented her
 with such a number of jewels that she
 was delighted beyond measure, and be-
 came anxious that he should give her one
 kiss, and let her depart like the other
 ladies. The prince suddenly clasping her
 in his arms, exclaimed, “ Dost thou not
 “ know me? I am Bharam, son to the
 “ sultaun of Persia, whom thou overcam-
 “ est only by stratagem, and I have now
 “ vanquished thee in the same manner.
 “ On thy account I exiled myself from
 “ my friends and country, but have
 “ now obtained my desires.”

The princess remained silent, not
 being able to utter a word from confu-
 sion. She retired in anger to her palace,

but, upon reflection, did not disclose what had passed, through fear of disgrace. She said to herself, “ If I have him put
 “ to death, what will it profit me? I
 “ can now do nothing wiser than marry
 “ him, and repair with him to his own
 “ country.” Having thus resolved, she sent a trusty messenger to inform him of her intentions, and appointed a night to meet him. At the time fixed upon, the prince was ready to receive her; they mounted their horses under cover of the night, and by day-light had speeded to a great distance. They did not slacken their expedition day and night, till beyond the reach of pursuit, and arrived at the capital of Persia in safety. The prince then dispatched rich presents by an ambassador to the sultaun her father, entreating that he would send an envoy to ratify the marriage of his daughter Rūmtā. The sultaun complied; upon which the cauzee and proper witnesses attended. They were married amid the
 greatest

greatest rejoicings ; and the prince lived long with her in perfect felicity.

“ Such, said the concubine, is the
“ artfulness of men.” When he had
heard this story, the sultaun gave orders
for the execution of his son.

On the following day, the seventh
vizier approached the sultaun, and after
the usual obeisance, said, “ Forbear, my
“ lord, the execution of thy son, for
“ thou hast none but him, and mayest
“ not have another, when thou hast put
“ him to death. Attend not to the
“ accusations of concubines, for the
“ deceit of bad women is astonishing, as
“ is exemplified in the following nar-
“ rative.”

STORY

OF THE YOUNG MERCHANT.

THERE was a certain merchant, very rich, who had an only son, whom he loved exceedingly. One day, he said to the young man, “My son, whatever thou desirest of the pleasures of life, point out, that I may gratify thee.” To this the youth replied, “I long for nothing so much as to visit the city of Bagdad, and see the palaces of the caliph

“ caliph and the viziers, that I may
 “ behold what so many merchants and
 “ travellers have so rapturously describ-
 “ ed.” The merchant observed, “ I
 “ do not approve this excursion, on ac-
 “ count of the absence it must occasion
 “ from me :” upon which the young
 man replied, “ My dear father, you
 “ enquired my wish, and this is it,
 “ which I cannot willingly give up.”

When the father heard this, being un-
 willing to vex the mind of his son, he
 prepared for him an adventure of mer-
 chandise to the amount of thirty thou-
 sand deenars, and recommended him to
 the care of some eminent merchants his
 particular friends.

The youth was amply provided with
 requisites for the journey, and, attended
 by many slaves and domestics, travelled
 unceasingly, till he reached the celebrated
 capital of Islaam, where he hired an
 handsome house near the grand market.

For several days he rode about the city, and beheld such splendid scenes, that his mind was bewildered amidst the magnificence of the buildings, the richness of the shops, and the spaciousness of the markets. He admired the dome-crowned palaces, their extensive courts, and regular arcades; the pavements of variously coloured marbles, the ceilings adorned with gold and azure, the doors studded with nails of silver, and painted in fanciful devices.

At length, he stopped at a mansion of the above description, and enquired the rent of it by the month; the neighbours told him that the monthly hire was ten dirrims. The young merchant was astonished, and exclaimed, "Are ye speaking truth, or do ye only jeer me?" They replied, "We swear, my lord, that we speak the truth exactly; but it is impossible to reside in that house more than a week or fortnight,

“ fortnight, without being in hazard of
 “ death; a circumstance well known
 “ throughout Bagdad. The rent origi-
 “ nally was twenty golden deenars
 “ monthly, and is now reduced to ten
 “ silver dirrims.”

The young man was now still more
 surprized, and said to himself, “ There
 “ must be some reason for this, which
 “ I wish to find out, and am resolved to
 “ hire the house.” He did so; and
 casting all fear from his mind, took pos-
 session, brought his goods, and resided
 some time in it, employed in business and
 amusement. At length, sitting one day
 at his gate, he beheld an old woman,
 (may God’s vengeance rest upon her!)
 who was a cunning go-between under a
 religious garb. When the old jade be-
 held the young man reclining upon a
 ‘ mustub ’ spread with rich carpets, and
 that he had every appearance of affluence
 around

* A terrace or platform.

around him, she bowed^s to him, and he returned her salute. She then gazed stedfastly at him; upon which he said, “Dost thou want my services, good mother? dost thou know me, or mistake me for one whom I may resemble?” She answered, “My lord and my son, I know thee not; but when I beheld thy beauty and manliness, I thought upon a circumstance, which, by God’s blessing, I will relate.” The young man replied, “God grant it may be a fortunate one!” She said, “How long hast thou resided in this house?” Upon his telling her two whole months, she exclaimed, “That is wonderful, my son, for every one who before inhabited it for more than a week or a fortnight, either died, or, being

^s The salute in Asia, from male and female, is a gentle inclination of the body, at the same time touching the forehead with the right hand. For this double action we have no expression. The Arabic one is Salaam.

“ being taken dangerously ill, gave it up.

“ I fancy thou hast not opened the prof-

“ pect room, or ascended the terrace.”

When she had thus spoken, she went away and left the young merchant aston-

ished at her questions. Curiosity made

him immediately examine closely all the

upper apartments of the mansion ; when

at length he found a secret door, almost

covered over with cobwebs, which he

wiped away. He then opened the door,

but hesitating to proceed, said to himself,

“ This is wonderful ! what, if I should

“ meet my death within !” Relying,

however, upon God, he entered, and

found an apartment having windows on

every side, which overlooked the whole

neighbourhood. He opened the shut-

ters, and sat down to amuse himself with

the prospect. His eyes were speedily

arrested by a palace more elegant than

the rest, and while he surveyed it, a lady

appeared upon the terrace, beautiful as

the hoories ; her charms would have ra-

vished

wished the heart, have changed the love of Mujjenou,^t have torn the continence of Joseph, overcome the patience of Job, and have asswaged the sorrow of Jacob:^u the chaste and devout would have adored her, and the abstinent and the pilgrim would have longed for her company.

When the merchant's son beheld her, love took possession of his heart. He sunk down upon the carpet, and exclaimed, "Well may it be said, that
 " whoever resides in this mansion, will
 " soon die, from hopeless love of this
 " beautiful damsel." He quitted the apartment, locked the door, and descended the staircase. The more he reflected, the more he was disturbed, and both rest and patience forsook him. Then he went

^t A lover celebrated for his constancy in an admired Arabian Romance.

^u In the koraun, Jacob is said to have become blind with weeping for the loss of his son Joseph.

went and sat down at his gate, when lo! after a short interval, the old woman appeared devoutly counting her beads, and mumbling prayers. When she came near, he saluted her, and said, “ I was
 “ at ease and contented until I looked
 “ out of the apartment you mentioned,
 “ at a young lady, whose beauty has
 “ distracted me, and if thou canst not
 “ procure me her company, I shall die
 “ with disappointment.” She replied,
 “ My son, do not despair on her account,
 “ for I will accomplish thy desires.” Then she consoled him, and he gave her fifty deenars, with many thanks for her kindness, saying, “ My dear mother,
 “ assist me to the purpose, and you may
 “ demand what you please.”

The old woman replied, “ My son,
 “ go to the great market, enquire for
 “ the warehouse of our lord Abou Fat-
 “ teh, the son of Kedar, the great silk
 “ merchant, whose wife this lady is.
 “ Approach

“ Approach him with all civility, and
 “ say that you want a rich veil, em-
 “ broidered with gold and silver, for
 “ your concubine. Return with it to
 “ me, and your desires shall be speedily
 “ gratified.” He replied, “ To hear,
 “ is to obey ;” then, taking a purse
 of gold, hastened to the bazar of the
 principal merchants, and was soon di-
 rected to the person he enquired after,
 who was also broker of merchandise to
 the caliph Haroon al Rasheed. He easily
 found such a veil as he was directed to
 purchase, for which he paid an hundred
 golden deenars, and returned home with
 it to the old woman. She then asked
 for a live coal ;* which he gave her.
 With it she burnt three holes in the veil,
 put it into her pocket, and took her
 leave.

She then posted to the young lady’s
 house, and knocked at the gate. Upon
 the

* Meaning lighted charcoal.

the lady's enquiring who was there?
 the old woman said, "It is I, Am
 "Miriem;"^x upon which the mer-
 chant's wife, knowing her to be an
 humble acquaintance of her mother's,
 said, "My dear aunt,^y my mother is
 "not here, but at her own house."
 The old woman replied, "Daughter,
 "the hour of prayer is advancing, and
 "I cannot reach home in time to per-
 "form my ablutions. I request, there-
 "fore, that I may make them in your
 "house, as I am secure of having pure
 "water there."^z

The

^x The mother of Mary. In Arabia, the mo-
 ther is generally addressed in this way, as a mark
 of respect for having borne children, and the
 eldest gives the title.

^y Answering to our obsolete term of aunt, or
 naunt, by which old women of inferior degree
 were formerly addressed. *Vide* SHENSTONE's
 "Schoolmistress."

^z It is a religious point with the Mahumme-
 dans to have pure water for their ablutions; and
 in

The door was now opened, and the hypocritical jade entered, counting her beads, and mumbling her prayers for the welfare of the young lady, her husband, and her mother. She then took off her drawers,^a girded her vest round her waist, and a vessel of water being brought, performed her ablutions; after which she said, “Shew me, my good daughter, a
 “pure spot free from pollution to pray
 “on.” The young lady replied, “You
 “may pray upon the carpet of my
 “husband.”

The old woman now mumbled over her prayers, during which, unperceived by
 in their law books many chapters define how it may be defiled. Like the pharisees, they are strict observers of washings, &c. &c.

^a It is unlawful for the Mahummedans to pray in silk that touches the skin. For this they have, to save trouble, a salvo, viz. a stuff called mushrooeh, or legal, made of silk and cotton mixed. If the upper garment only is of silk, it is of no injury to devotion.

by the merchant's wife, she suddenly slipped the veil under her husband's cushion at the head of his carpet. Then she rose up from her devotions, thanked the young lady, warned her against meeting the eyes of licentious men, took leave, and departed.

Soon after this, the merchant returned home, sat down upon his carpet to repose himself, and his wife brought him a collation, of which he eat. She then set before him water, and he washed his hands ; after which he turned to take a napkin from under his cushion to wipe them, when, lo ! he beheld the veil which he had that day sold to the young merchant, and instantly became suspicious of his wife's fidelity. For some time he was unable to speak. On reflection, he resolved that his disgrace should not become public among his brother merchants, or reach the ears of the caliph, whose agent and broker he was, lest he should

should be dishonoured at court. He kept the discovery of the veil to himself; but in a little time addressing his wife, desired that she would go and visit her mother.

The lady, supposing from this that she was indisposed, put on her veil, and hastened to the house of her mother; whom, however, she found in good health, and that no ill had befallen her. The mother and daughter sat down, and were talking of indifferent matters, when suddenly several porters entered the house loaded with the wife's effects, her marriage dower, and a writing of divorce. The old lady, in alarm, exclaimed, "Knowest thou not, daughter, the cause of thy husband's displeasure?" The wife replied, "I can safely swear, my dear mother, that I know not of any fault of which I can have been guilty, deserving this treatment." The mother wept bitterly for the disgrace

grace of her daughter, and the wife lamented her separation from her husband, whom she ardently loved. She continued to grieve night and day, her appetite failed her, and her beauty began to decay.

In this manner a month passed away. At the expiration of this time the old woman, Am Miriem, came to visit the mother, and after many fawning caresses sat down. When she had told the common news, she said, "I heard, sister, " that my lord Abou Futteh had divorced your daughter his wife, on " which account I have fasted some " days, and spent the nights in prayer, " in hopes that God may restore her " condition." The mother replied, " May God grant us that blessing ! " The old woman then enquired after her daughter ; when the mother said, " She " is grieving for the loss of her husband, her heart is breaking, she feels

“no pleasure in company, which is
 “disgustful to her, and I fear that,
 “should her lamentations and sorrow
 “continue, they will occasion her death.”

The old woman then said, “Does thy
 “daughter wish to be reconciled to her
 “husband?” “Certainly,” answered
 the mother. “If so,” replied the old
 woman, “let her abide with me for a
 “night or two. She will see proper
 “company, her heart will be refreshed,
 “and society will relieve her depression
 “of mind.” The mother assented to
 the propriety of her observations, gained
 the consent of her daughter, prevailed
 upon her to dress herself, and sent her
 home with Am Miriem, who con-
 ducted her to the house of the mer-
 chant’s son.

The young man, when he saw his
 beloved, rejoiced as if he had gained
 possession of the world. He ran to her,
 saluted her, and kissed her between the
 eyes.

eyes. The affrighted wife was overcome with shame and confusion ; but he addressed her with such tenderness, made such ardent professions, and repeated so many elegant verses, that at length her fears were dispelled. She partook of a collation, and drank of various wines.^b She every now and then looked at the young man, who was beautiful as the full moon, and love for him at length fascinated her mind. She took up a lute, played and sung in praise of his accomplishments ; upon which the youth was in ecstasies, and would have sacrificed his life and his property to her charms.

They remained together in the utmost happiness till morning, when the old woman appeared ; and kissing his hand, said, “ My children, how passed you the evening ? ” The young lady replied, “ In ease and happiness, my dear

N 3

^b Wine, though forbidden by the koraun, is often privately drank by its followers.

“ dear aunt, by virtue of your suppli-
 “ cations and midnight prayers.” The
 matron roughly answered, “ Thou must
 “ now accompany me to thy mother.”

When the young merchant heard
 this, he was alarmed, but flattered the
 old woman, and giving her ten golden
 denars, said, “ I pray thee, let her
 “ remain with me this day.” She took
 the gold, and went to the mother of
 the young lady; to whom, after the
 usual salutations, she said, “ Sister, thy
 “ daughter sends her duty, informs
 “ thee that she is better, and her grief is
 “ removed; so that I hope you will not
 “ take her from me.”

The mother hearing this, replied,
 “ As my daughter is happy, why should
 “ I deny thee, even should she remain a
 “ month, for I know that thou art a
 “ pious and honest woman, and that
 “ thy dwelling is auspicious.” The old
 woman

woman took leave, and the daughter remained seven days at the house of the young merchant; during which, on each morning Am Miriem appeared, saying, "Return with me to thy mother;" when the young man entreated for another day, and regularly gave her ten golden deenars. Having received them, she visited the mother, and gave her agreeable tidings of her daughter's health.

On the eighth day, the mother said to the old woman, "My heart is anxious about my daughter, and truly her long absence seems extraordinary." Upon which, Am Miriem, pretending to be affronted, replied, "Sister, dost thou cast reflections upon me?" She then repaired to the house of the young merchant, brought away the lady, conducted her to her mother, but did not enter the house.

When the mother saw that her health and beauty were returned, she was delighted, and said, “ Truly, “ daughter, my heart was anxious concerning thee, and I began to suspect “ Am Miriem, and treated her unkindly on account of thy long absence.”

The daughter replied, “ I was not with “ her, but in pleasure and happiness, “ and repose and safety. I have obtained through her means health and “ contentment; so that I conjure thee, “ my dear mother, to ease her mind, “ and be grateful for her kindness.”

When the mother heard this, she arose, went immediately to the house of the old lady, entreated her pardon, and thanked her for her kindness to her daughter. Am Miriem accepted her excuses, and the mother returned home with a relieved mind.

Next morning the wily Am Miriem visited the young merchant, and said,
“ My

“ My son, I wish you to repair the
 “ mischief you have done, and to recon-
 “ cile a wife to her husband.” He
 replied, “ How can that be effected ? ”
 She said, “ Go to the warehouse of my
 “ lord Abou Futteh, son of Kedar, salute
 “ him, and enter into conversation with
 “ him till I shall appear before you.
 “ When you shall see me, start up, lay
 “ hold of me, abuse me angrily, and
 “ say, Where is the veil I gave thee to
 “ darn, and which I bought of my lord
 “ Abou Futteh, son of Kedar ? If he
 “ asks thee the cause of thy claim upon
 “ me ; reply, You may remember, I
 “ bought a veil of thee for an hundred
 “ deenars, as a present to my concubine.
 “ I gave it to her, and she put it on,
 “ but soon after, carrying a lamp, some
 “ sparks flew from the wick, and burnt
 “ it in three places. This old woman
 “ was present, and said, I will take it
 “ to the lace darning immediately ; to
 “ which

“which I consented, but have never
 “beheld her since till this instant.”

The young merchant assented to the advice of the old lady, went to the great market, and soon reached the warehouse of my lord Abou Futteh, son of Kedar, to whom he made a profound obeisance. Abou Futteh returned it, but in a gloomy and sulky manner. The young man, however, seated himself, and began to address him on various subjects, when, lo! Am Miriem appeared, with a long rosary^c in her hands, the beads of which she counted, and mumbled aloud the names of the attributes of the Deity.

The young merchant now started up, ran to her, laid hold of her, and began to abuse her; when she exclaimed,

^c The Mahummedans use rosaries, and as they drop the beads through their fingers, repeat the attributes of the Deity, invocations of Mahumud, Ali, &c.

ed, "I am innocent, and thou art innocent." A crowd of passengers gathered round them, and Abou Futteh coming from his warehouse, seized the youth, and said, "What is the cause, my lord, of this rude behaviour to a poor old woman?" He replied, "You must recollect, sir, that I bought of you a rich veil for an hundred deenars: I gave it to my concubine, who put it on, but soon after, taking up a lamp, some sparks blew from the wick, and burnt the veil in three places. This cursed hypocrite was present, and seeing the affliction of my mistress at the accident, said, Do not grieve, I will carry it immediately to the lace danner. Accordingly, she took it, and I have not set eyes upon her ever since, till this instant, though more than a month has elapsed."

Am Miriem assented to the veracity of this accusation, and said, "My son,
"I honestly

“ I honestly intended to get the veil
 “ mended ; but calling at some houses
 “ in my way to the danner, I left it
 “ behind me, but where I cannot re-
 “ collect. I am, it is true, a poor wo-
 “ man, but of pure reputation, have
 “ nothing to make up the loss of the
 “ veil, and I cannot beg. Let the owner
 “ then fancy that I have cheated him,
 “ (said I to myself) for that is better
 “ than that I should occasion disturb-
 “ ance among families, by endeavouring
 “ to recover the veil. This is the
 “ whole matter ; God knows the truth,
 “ and God will release from difficulty
 “ the true speaker.”^a

When Abou Futteh heard these
 words, his countenance changed from
 sorrowful to glad. He thought tenderly
 of his wife, and said in his mind,
 “ Truly I have treated her harshly.”
 He then begged pardon of God for his
 jealousy ;

^a Quotation from the koraun.

jealousy, and blessed him for returning to him again his happiness.

He now asked the old woman if she frequented his house ; upon which she said, “ Certainly ; and the houses of
“ your relations. I eat of your alms,
“ and pray to God that he may reward
“ you in this world and the next. I
“ have enquired for the veil at all the
“ houses I visit, but could not find it at
“ any.” The merchant then said, “ Did
“ you enquire at my house ?” She replied, “ My lord, I went yesterday, but
“ found no one at home, when the
“ neighbours informed me, that my
“ lord for some cause had divorced his
“ wife.”

When Abou Futteh heard this, he turned to the young man, and said,
“ Let the poor old woman go, for your
“ veil is with me, and I will take care it
“ shall be properly repaired.” The old
woman

woman now fell down before the merchant, kissed his hands, blessed God for the success of her stratagem, and departed.

Abou Futteh now took out the veil in the presence of the young man, gave it to a danner, and was convinced that he had treated his wife cruelly, which indeed was the case, had she not afterwards erred through the wicked temptations of the cursed old woman.

The merchant then sent to his wife, requesting her to return, and offered her what terms she pleased; upon which she complied with his desire, and was reconciled; but my lord Abou Futteh, son of Kedar, little knew what had befallen him from the arts of the cursed old woman.

When the vizier had ended this narrative, he said, “ Consider, O sultanaun,

“taun, the cunning of bad women,
 “their wiles, and artful contrivances.”
 Upon this the sultaun countermanded
 the execution of his son.

Abou Futeh now took out the veil
 in the presence of the young man, gave
 it to a darter, and was convinced that he
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STORY
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 Kedar, little knew what had befallen
 him from the art of the cursed old
 woman, who had sent the prince to the
 vizier and his court, who had concealed
 from him the vizier had ended this
 story.

the execution of his son.

The viziers now repaired to the Sultan, informed him of the cause of his son's obstinate silence, and of the success of the concubine. The Sultan rejoiced exceedingly, and ordered a public edict to be held. Then the viziers, the officers of state, and the learned attending. The prince entered, looking

STORY OF THE SULTAUN, CONCUBINE, AND VIZIERS, CONCLUDED.

ON the eighth morning, when the impediment was done away against his speaking, the prince sent to the viziers and his tutor, who had concealed himself, and called them to him. Upon their arrival, he thanked them for their services

services to his father, and what they had one to prevent his death, saying, "By God's help, I will soon repay you."

The viziers now repaired to the sultaun, informed him of the cause of his son's obstinate silence, and of the arts of the concubine. The sultaun rejoiced exceedingly, and ordered a publick audience to be held. Then the viziers, the officers of state, and the learned attended. The prince entered, leading his tutor, and kissing the ground before his father, prayed eloquently for his welfare, that of his viziers, and his tutor. The whole assembly were astonished at his fluency of speech, his propriety of diction, and his accomplished demeanour. The sultaun was enraptured, ran to him, kissed him between his eyes, and clasped him to his bosom. He did the same to the tutor, and thanked him for his care of his son. The tutor said, "I
 o " only

“ only commanded him to be silent,
 “ fearful for his life during these
 “ seven days, marked in his horo-
 “ cope as unfortunate, but which have
 “ ended happily.” Then the sultaun
 said, “ Had I put him to death, in
 “ whom would have been the crime;
 “ myself, thee, or the concubine?”
 Upon this the assembly began to dis-
 pute, and differed much in their opinions.

The prince observing this altercation,
 said, “ I will solve your difficulty.”
 The assembly with one voice exclaimed,
 “ Let us hear.” The prince replied,
 “ I have heard of a certain merchant,
 “ to whom there came suddenly a
 “ visitor ; upon which he sent a female
 “ domestic to buy lubbaun^e in the
 “ market. As she returned, carrying it
 “ upon her head in an uncovered vessel,
 “ she passed under a tree, upon which
 “ was a serpent, from whose mouth fell
 “ some

^e A sort of clouted cream.

“some drops of venom into the lub-
 “baun. Her master and his guest ate
 “of it, and both died. Whose, then,
 “was the fault, the girl’s, who left the
 “vessel uncovered, or her master’s, who
 “gave the lubbaun to his guest?”
 Some said it was the master’s, who did
 not examine the lubbaun first. The
 prince replied, “No one was in fault;
 “their time was come, and their re-
 “fidence in this world at an end. Had
 “my death taken place, no one would
 “have been guilty but my father’s
 “concubine.”

When the assembly heard this, all
 were astonished at the prince’s eloquence
 and ready wit, and raised their voices in
 applause, saying, “O sultaun, thy son is
 “most accomplished!” Then the ful-
 taun commanded a ponderous stone to
 be tied to the feet of the artful concu-
 bine, and she was cast into the sea. The
 tutor was rewarded, and invested with

an embroidered robe of great value. The sultaun delighted in his son, and abdicating his throne, gave it up to the prince; who made all happy by his justice, and clemency.

END OF THE FRAGMENT OF

THE 1001 NIGHTS.

justice, and clemency. prince; who made all happy by his abdicating his throne, gave it up to the The Sultan delighted in his son, and an embroidered robe of great value.

ADVERTISEMENT.

THE following Anecdotes, excepting those of the BARMECIDES, were translated from two Persian Manuscripts; one entitled TOFET AL MUJJALISS, or ZEST TO COMPANY: the other, UZZULLEAUT UBBEED ZHAKAUNEE, or REPORTEES OF UBBEED THE JESTER. Neither of them has any preface or introduction, from which could be obtained an account of the writers. Each book contains much more matter than was thought fit to give in english, because some of the anecdotes are too free, and the humour of the other lies in puns, the wit of which must be lost in translation.

UBBEED was probably the droll of some
Sultaun. The jester, the mimic, and the story-
teller,

teller, are still retained in eastern courts ; where their repartees, antics, and tales, with the performances of the dancing-women, who also sing, added to those of the jugglers, rope-dancers, and puppet-players, at home, supply the want of public theatrical amusements.

The anecdotes of the family of the **BARMECIDES**, so often mentioned in the Arabian Nights, were translated from a work entitled **HUBBEEB AL SEER**, or **BEAUTIES OF HISTORY**, by **AKHWUND MEER**, called by european compilers **KHONDEMIR**.

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 of public theatrical amusements.

The anecdotes of the family of the BARM-
ORIENTAL ANECDOTES
 were translated from a work entitled HUSSEIN
FROM THE
TOFET AL MUJJALISS, &c.

KHONDAMIR.

...the ... of the ...
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ORIENTAL ANECDOTES
ORIENTAL ANECDOTES

FROM THE

TOFFIAT MULLAIS, &c.

It is related, that during the
... of ... an ... em-
... of ... a ... sold a piece of
... to another, who in ploughing it
... a buried treasure, which he
... to the ... of the ...
... it, and said,
... I ...

ORIENTAL ANECDOTES.

IT is related, that during the reign of Noshirwaun, an ancient emperor of Persia, a person sold a piece of ground to another, who in ploughing it discovered a buried treasure, which he instantly carried to the seller of the field; but he would not receive it, and said,
 “ I disposed

“ I disposed of my land to thee with all
 “ its advantages ; therefore, whatever
 “ it may contain is thine.” The pur-
 chafer contended, saying, “ I only
 “ bought the foil ; therefore, whatever
 “ is under it must be thine.”

After disputing some time, they re-
 ferred the decision to the arbitration of
 the emperor ; who thanked God that
 there existed in his reign persons who
 were too virtuous to possess themselves
 of wealth, without being convinced of
 their just title to it. He then decided,
 that a marriage should take place be-
 tween the son and daughter of the con-
 scientious disputants, and the treasure be
 given to the young couple.

It is further related, that the pur-
 chased field that year produced an un-
 common crop of wheat, the ears so large
 and full, as to be bought up as curiosi-
 ties,

ties, and laid up in the cabinets of the rich.

A spy complained to the sultaun Izd ad Dowlah, of Persia, that he had heard a person cursing his reign, as inauspicious, and himself, as unjust and negligent; "because," said the man, "his officers and government are oppressive. I committed, when going upon a journey, two pots full of gold to the charge of a cauzee, who now denies my having entrusted them to him, and I have no evidence but myself to prove it." The sultaun, upon this, sent for the complainant, gave him a sum of money for his immediate support, and ordered him to repair, till sent for, to a distant city, promising to effect the restoration of his treasure. After his departure, the sultaun sent for the cauzee, whom he treated for some time with much distinguishing confidence.

At

At length, taking him one day into a private chamber, he said, " To a
 " person of your understanding and
 " penetration, it must be clear that my
 " dignity rests on an unstable foun-
 " dation. I may die suddenly, while
 " my children are infants, or an enemy
 " or rival may usurp my kingdom. On
 " this account, I have amassed a con-
 " siderable treasure of money and jew-
 " els, which I mean to entrust to your
 " care, that, in case of misfortunes to
 " myself, my family may not be left
 " destitute. I know your tried integrity
 " and attachment to our house. Prepare,
 " then, under your own dwelling, a
 " vault for the reception of the trea-
 " sure."

The cauzee, after praying for the long life and prosperity of the sultaun, retired to execute his commission, exulting at the prospect of getting such immense wealth into his power, and soon prepared

prepared the vault. When it was finished, he informed the sultaun, who fixed a day for carrying the treasure; then, having sent for the man who had been cheated by the magistrate, he said to him, "To-morrow, when I am sitting in public audience, enter thou, and ask the cauzee modestly for thy treasure, and doubt not but he will deliver it." The man did so, and addressed the cauzee, saying, "I pray thee, O judge, to return the trust which I committed unto thee, as I have occasion for money." The cauzee thought within himself, "It is better to resign this trifling sum readily, and by so doing give the sultaun, who is going to trust me with immense riches, a proof of my integrity." He therefore replied, mildly, "Worthy mussulmaun, I am rejoiced at thy return, for which I have been long anxious. Thy money is safe, and shall be delivered up immediately."

The

The sultaun and the whole court applauded the honesty of the cauzee; who, highly pleased, took the man to his house, and delivered up his pots of gold, which he brought, and laid before the sultaun as an offering, but he would not accept a single deenar. The sultaun then sent for the cauzee, upbraided him for his base breach of trust, degraded him from office, and inflicted upon him an exemplary punishment.

A foreign merchant, who had been long settled in the capital of Noshirwaun, resolved at length to retire with his wealth to his own country. While he was making preparations, a minister represented to the emperor, that if foreigners were allowed to carry great sums out of the kingdom, it would be hurtful to trade, and enrich perhaps an enemy. Noshirwaun sent for the merchant, and informed him, that he must only take
away

away what he had brought into the country, with a certain portion of his profits : upon which he addressed the emperor, saying, “ What your majesty
 “ commands is just ; give me only what
 “ treasure I have expended in your
 “ country, and I will willingly surrender
 “ der all my present wealth ; but I fear
 “ the former is not in your power
 “ to restore.” Noshirwaun exclaimed,
 “ Vain old man ! what wealth couldst
 “ thou have brought here, that I cannot
 “ return ?” “ My youth and strength,
 “ (returned the merchant) which I have
 “ spent in acquiring my present fortune.
 “ Give me back them, and be welcome
 “ to my treasures.” Noshirwaun stood re-
 proved, and permitted him to retire unmolested to his own country.

¶ The tyrant Hijjauje^f one day in hunting was separated from his attend-
 P ants,

^f Governor of Irauk, under the caliph Abd al Malek.

ants, and meeting with an Arab, addressed him, saying, "What sort of a personage is your sovereign?" "Cruel, treacherous, blood-thirsty, and adulterous," replied the man. "Dost thou know me?" said the tyrant. "No," rejoined the Arab. "I am Hijjauje," answered he. "Dost thou know me?" said the Arab. "No," was the reply. "Know then," said the Arab, "that I am one of the landholders of this desert, and the members of our family are by fatality afflicted with insanity for three days every year: to-day is one of them." The tyrant smiled, though hurt, and let the Arab escape, notwithstanding his freedom.^{*}

Some friends in middle life enquired of Abou Ayoub, who was a favourite companion of the caliph Munsoor, why, when

^{*} This anecdote is given in the Universal History.

when he came to court, he was always gloomy, thoughtful, and low-spirited, notwithstanding the confidence he enjoyed with the sovereign? He replied, "Your situation and mine call to my recollection the story of the hawk and the cock. I will tell it you. One day, a trained hawk said to a cock, "Thou art cherished in the house of man; he gives thee grain and water with his own hand, and a roosting place close to his dwelling: what, then, can be the reason, that if he attempt to lay hold of thee, thou screamest, and criest out? while I, though bred in the mountains, am familiarized to man, catch game for him, and repose securely upon his hand, without noise or resistance." The cock replied, "Be silent, my friend. Didst thou ever see a hawk killed, trussed, and roasted upon a spit, as has been the case with all my unfortunate family?"

2 A person

6 A person was mulcted in a large sum by some understrappers of the state. He complained to the chief magistrate, who was indolent, and attended not to his petition. The man went to him repeatedly. At length the magistrate was angry, and said, "How long wilt thou make my head ache with thy complaints?" The man replied, "My lord, thou art our HEAD, where else can I go?" The magistrate stood reproved, and redressed his grievance.

7 A petitioner for justice wrote to a certain sultaun. At the top of his petition were these words, "May the king live a thousand years!" The sultaun, on seeing them, returned the petition, with this remark on the back, "Good men write not what is impossible in their wishes. As your petition begins
" with

“ with improbability, the rest of it must
 “ be unreasonable.” The petitioner re-
 plied, “ I did not mean the short period
 “ of this life, but that of your surviving
 “ fame from good actions.” The sul-
 taun complied with the petition.

8 Husham Bermukki being angered
 by a servant, commanded him to quit
 his presence. The man remained, and
 made excuses for his fault. “ Dost thou
 “ still argue?” said Husham, “ be gone,
 “ or I will punish thee.” The domestic
 replied, “ My lord, the Almighty hath
 “ told us, that sinful as we are, we shall
 “ be allowed time to justify ourselves,
 “ if we can, in the day of judgment.”
 The anger of Husham cooled, and he let
 the man go free.

9 A courtier said to Alexander, “ A
 “ certain person is in love with thy
 “ daugh-

“daughter.” “What must I do with
 “him?” said the conqueror. “Put
 “him to death,” replied the courtier.
 “If I put to death (answered Alexan-
 “der) all those who love my family, as
 “well as my enemies, the world will be
 “depopulated.”

It is related, that three hundred cap-
 tives were brought before a conqueror,
 who ordered them to be put to death.
 A youth among them exclaimed, “Let
 “us not, O sultaun, die thirsty.”^a He
 commanded

^b To understand this, and the following
 anecdote, it is necessary to know, that in the
 uncorrupted times of the orientals, a drop of
 water, or any office of hospitality, shewn to an
 enemy, was a signal of forgiveness. In history,
 we meet with frequent instances of the most
 revengeful being surprized into clemency by such
 stratagems as this anecdote relates. Possibly the
 prisoners were sometimes instructed by the princes
 to practise it, in order to save the effusion of
 blood.

commanded them water, and they all drank; when the youth exclaimed, “ O
 “ king, we are thy guests, and we know
 “ that thou respectest the rights of hos-
 “ pitality.” The king released them immediately.

|| An infidel prince was brought captive before the caliph Haroon al Rasheed, who invited him to embrace the faith of Mahummud, which he refused; upon which he commanded him to be put to death. “ Let me not die thirsty,” said the prince. The caliph ordered him a cup of cool water. “ Let the executioner (said the prince) put up his sword till I have drank it.” The caliph did so. The prince drank a little, and poured the rest upon the ground; after which he exclaimed, “ Now, O
 “ caliph, put me to death.” The caliph dared not to sin against the rights of hospitality, yet wished to punish a dangerous

gerous foe. He consulted a casuist; who advised him to keep the prince in solitary imprisonment for the remainder of his life. The prince, on hearing this sentence, immediately became a mussulmaun.

A credible historian relates, that during the general massacre at Dhely, by order of Nadir Shaw, an enthusiastic devotee addressed the tyrant, saying, "Art thou a God? let us know, that we may obey thee. Art thou a prophet? tell us thy commands, that we may submit to them, and embrace thy religion. If thou art neither, why dost thou unreasonably torment mankind?" "I am neither," said Nadir; "but I am the instrument of his vengeance, commissioned to punish the wicked." Having said this, the tyrant

Nearly the same language as Nadir Shaw's, was

tyrant ordered the unhappy devotee to be put to death.

13 An inveterate rebel was brought captive to Alexander, who spared his life. A courtier, after descanting upon the heinousness of his offences, said, "Had I been thee, I would have put him to death." Alexander replied, "I am not thee, therefore I have spared him."

14 When the prince Azeem al Shawn, grandson of Aurungzebe, was governor of Bengal, he took it into his head to trade, and named his merchandizing The Royal Traffic. This soon became a destructive

was given in the proclamation of the French to the people of Naples, after the defeat of the king and general Mack, with this difference, instead of the "crimes of the wicked," as above, was substituted the "crimes of kings."

destructive monopoly, and the merchants complained to the emperor. Aurungzebe wrote the following short note to the prince. “ I understand that you
 “ prefer commerce to command, and
 “ have named general oppression The
 “ Royal Traffic. Personages in our
 “ high station should neither buy or
 “ sell. Leave such occupations to the
 “ subject.” The prince was alarmed, and discontinued his traffic.

15 A certain sultaun received a complaint against one of his distant governors. He gave the petitioner an edict of redress ; to which the governor paid no attention, but, on the contrary, ordered the complainant to be whipped for his presumption in appealing to court. The man repaired again to the sultaun, who ordered his secretary to give him another edict, reprehending the governor for his disobedience, and insisting on redress.

redress. The secretary took out a larger piece of paper than before, and began to write. "For God's sake (said the petitioner) make your letter shorter than the last, or I shall receive a severer flogging." At this repartee the sultaun smiled. The petitioner exclaimed, "Prince, thou art not worthy of thy dignity, while thou permittest disobedience to thy just commands." The sultaun was abashed, and instantly marched to the province. Finding the complaint just, he commanded melted lead to be poured down the throat of the oppressive governor.

16 Alexander once requested of Aristotle advice on the best means of securing his authority. The sage replied, "A monarch must depend on his army, which can only be supported by a full treasury, and that can only be kept so by the wealth of the subject. If the
" military

“ military are not in easy circumstances,
 “ the authority of the prince must be
 “ weakened. To support a well-dis-
 “ ciplined force, money must be levied,
 “ which can only be done properly by
 “ attention to the prosperity of the sub-
 “ ject. Every munificent action of the
 “ sovereign strengthens his power, as it
 “ enriches his people, and ultimately his
 “ treasury.”

VERSE.

The sovereign who wisheth for a full treasury, must watch strictly the arts of the oppressive.

That land which produceth naturally silver and gold, through the extortion of one season, will not for years yield even a blade of grass.

It is related, that an oppressive prince, under whose tyranny his subject
 had

had long groaned, suddenly altered his conduct, and became just and beneficent. A favourite, who had the liberty of saying what he pleased, one day enquired the cause of this alteration in his conduct. The prince replied, “ I was one day
 “ hunting, when I beheld a dog gnaw-
 “ ing savagely at the leg of a fox. An
 “ attendant threw a stone at the fox,
 “ but it missed him, and broke the leg
 “ of the dog. At that instant a horse
 “ kicked the attendant, and maimed
 “ him; when immediately the horse’s
 “ foot sunk into a hole, and he was
 “ lamed. The sight of such retribu-
 “ tion of injuries awakened me from the
 “ slumber of heedlessness, and I became
 “ sensible, that tyranny could not long
 “ be borne in the world; that every
 “ foot must rise against it, and every
 “ arm be uplifted to drive it from the
 “ earth.”

It is related, that an oppressive
prince, under whose tyrannical
rule The

18 The tyrant Hijjaufe once said to a worthy dirveshe, “ It has been remarked by you religious, that the oppressor cannot long prosper, and that the dynasty of a tyrant’s family is of short continuance on a throne; but I believe such maxims have no foundation in truth, because I have long reigned severely, and yet no misfortune has attacked me.” The dirveshe replied, “ Pharaoh passed five centuries in acts of cruelty and self-gratification, but was at length drowned with his minions, in the flood of calamity, and his proud city of Misser overwhelmed.”

19 A traveller complained to one of the antient Persian kings of his having been robbed in his dominions, and gave in the amount of his loss. The monarch ordered him an apartment in the palace, and

* According to Mahummud, who altered the scriptural account.

and to be supplied with provisions from the royal household. At the expiration of forty days, the complainant found all that he had lost in the area of his apartment, also a bloody hand, in which was a paper parcel infolding forty pieces of gold. On the paper was written, “The
 “robber has been punished. This gold
 “is the interest of thy capital for forty
 “days. Depart, and excuse the interruption received in my dominions,
 “but speak not ill of me when thou
 “reacheſt thine own country.”

20 A plaintiff and defendant appealed to Alexander the Great. “My friends,
 “(ſaid he) which ever way I decide, I
 “know one of you will be diſpleaſed
 “with me. It will be better, then, that
 “you conſult God and your own con-
 “ſciences, and do what is right.”

VERSE.

VERSE.

When two disputants can reconcile themselves, there is no occasion for a judge.

U Hashim, son of the caliph Abd al Malek, coming out of his palace, met a one-eyed person, whom he commanded to be seized and imprisoned. “What is my fault?” said the unhappy wretch. “Thou art one-eyed,” exclaimed the tyrant, “and meeting a one-eyed person is ominous of ill luck.”¹ “Gracious heaven! (rejoined the man) if the having only one eye is unlucky, it can be only so to himself; but meeting a tyrant is an omen of ill to others. Perceivest thou not, that thy meeting me has done thee no harm, while my meeting thee hath involved me in misfortune?” Hashim was con-

¹ The Asiatics are at present as superstitious as the antients.

confounded, and released the unfortunate.

22 A tyrant gave orders for the punishment of an innocent man, who exclaimed, "Prince, I have a claim upon thee." "What is it?" said he. "My father," (replied the oppressed) "was thy near neighbour in Bufforah." "What was his name?" rejoined the tyrant. "Alas! (answered the man) such is my dread of thee, that I have forgotten my own name; how then can I recollect that of my father?" The tyrant smiled, and released him.

23 A person was found in the streets carrying an empty wine jar. The officer of police commanded him to receive the number of stripes settled by the law to be inflicted on a drunkard. "What is my fault?" said the man. "Thou
 R "hast

“ hast with thee, (replied the officer) the
 “ instrument of intoxication.” “ True,
 “ (rejoined the culprit) and I have like-
 “ wise about me the instrument of adul-
 “ tery ; inflict upon me also the punish-
 “ ment for that crime.” The officer
 laughed, and let the man go.

24. Hijjauje had given orders to put a
 certain person to death. The man ab-
 sconded, but after some time came and
 presented himself to the tyrant ; who
 being astonished, asked him the cause of
 his boldness. He replied, “ I am tor-
 “ mented day and night with the fancy
 “ that the executioner is seizing upon
 “ me, so that life is a burden, and there-
 “ fore am come that thou mayest kill
 “ and rid me at once of my alarms.”
 The tyrant was struck with admiration,
 pardoned the man, and presented him
 with a thousand pieces of gold.

It

25 It is said, that in a buried treasure of the ancient kings of Persia was found a vase, on which the following lines were inlaid in letters of gold: “ He who has
“ no wealth, has no credit. He who
“ has not an obedient wife, has no re-
“ pose. He who has no offspring, has
“ no strength. He who has no kindred,
“ has no supporters: and he who has
“ none of the above, lives free from
“ care.”

26 A sovereign much addicted to women, was remonstrated with by his vizier, upon which the favourite concubine, a woman of wit, resolved to be revenged on the minister's impertinence. She prevailed on the sultaun to bestow her upon him, promising to make him repent his formal advice, and shew his majesty that the minister was no more

proof against the temptations of love than himself. The sultaun complied with the humour of his mistress; who was carried to the house of the minister. The vizier was fascinated by the charms of the lady, who coquetted, and practised all the airs of an experienced courtesan, making him submit to a thousand ridiculous whims, which such creatures of art know well how to play off. At length, she insisted that he should, as the price of her favour, consent to be saddled and bridled, and, crawling upon all fours, carry her round the courts of his palace upon his back. The vizier consented, when lo! during the act of his humiliation, in burst the sultaun; who had been informed by the lady of what she intended. After laughing heartily, he upbraided his minister with reproaching him for submission to love, when he himself was not proof against it. With much presence of mind, the vizier observed, “ I only complied, that such an
 “ artful

“artful baggage might not make my
 “sovereign ridiculous among his peo-
 “ple.” The sultaun smiled, but saw
 his danger, and the artful courtezan was
 banished; while both sovereign and vi-
 zier congratulated themselves on their
 lucky escape from fascination.

27 A respectable personage has related,
 that when Nadir Shaw had conquered
 Hindoostan, and possessed himself of
 Dhely, the unfortunate emperor Ma-
 hummud Shaw was confined to his haram
 in the citadel. While he and the nobles
 were anxiously waiting the decision of
 the conqueror respecting them, Nadir
 suddenly commanded them to his pre-
 sence; and seating Mahummud on the
 throne with himself, thus addressed Kum-
 mir ad Dien, the vizier of Hindoostan,
 “I have heard much of the musical per-
 “formers of this country; let some be
 “admitted.” Noor Bhay, the most
 celebrated

celebrated of her day for singing and dancing, was sent for.^m She perceived that Nadir looked joyous, and full of spirits ; while Mahummud Shaw was dejected, and low. She sang, with exquisite feeling, the following

VERSE.

*At the sorrows or joys of this world,
be neither depressed, or elated,
For each alternately prevail.*

Mahummud was so affected, that he burst into tears ; at sight of which the whole court sighed, and Nadir held down his head, involved in thought, for a considerable time. After an awful pause, he recovered himself, and having ordered a lack of rupees to be given to Noor

^m Numberless are the anecdotes of this lady's musical powers, fascination, prodigality, and strange mixture of virtues and vices.

Noor Bhay, took off his koollah,ⁿ and presenting it to Mahummud, said, "Will it be accepted?" Mahummud, pulling off his turban, replied, "On condition that you take this in exchange."^o Nadir placed the turban upon his own head, and said, "May the empire of Hindoostan be as formerly auspicious to my brother!"^p A general burst of acclamation filled the assembly, and ascended to the heavens.

One of the Grecian emperors had two dangerous neighbouring enemies, who

ⁿ A cap worn by the Persians. It is cut into points, like a Vandyke ruff turned upwards, and was invented by shekh Seffi, the ancestor of the last race of Persian emperors.

^o Among the orientals, the exchange of head-dresses signifies the adoption of the parties as brothers.

^p It was so, for Mahummud Shaw reigned many years afterwards respectably, and died in peace. Nadir was assassinated by the Persians.

who once happened to make war upon each other, when a minister advised the emperor to take the opportunity of invading their territories, and humbling their power. The Cæsar replied, “ The
 “ speculation you have indulged is
 “ wrong ; for should they hear of such
 “ intention, they would form an al-
 “ liance, and march against me ; but I
 “ will shew you an emblem of our re-
 “ spective situations.” He then com-
 manded two fierce dogs to be brought, and made the keepers set them to fight. While they were worrying each other, an antelope was let loose before them ; when, lo ! the dogs desisted from contest, and both pursued the tempting game. The minister acknowledged the justice of this reasoning.

A minister, who had long served Alexander with the utmost diligence and flattering assiduity, was unexpectedly dis-
 missed

missed by the conqueror; who, upon his asking what fault he had committed, (for he was not conscious of any) said, “No
 “man is free from error; and if, during
 “the time thou hast served me, thou
 “hast discovered none in myself, thou
 “art a simpleton.”

30 The celebrated physician Bezerchere used every morning to awaken Noshirwaun, and descant much on the benefits of early rising. As he was once going to court, agreeably to custom, before day-light, a thief robbed him of his turban. The emperor enquired the reason of his being bareheaded, and being informed, jeeringly said, “Didst not
 “thou tell me, that the benefits of early
 “rising were numerous? See what has
 “happened to thyself from being up so
 “soon.” “The thief (replied the
 “physician) was up before me, and
 “therefore

“ therefore enjoyed the advantage of
 “ my doctrine.”

31 A certain prime vizier begged leave to
 resign his office, which was allowed; and
 he retired to a life of devotion. Some
 time afterwards, the sultaun meeting
 him, said, “ What sawest thou in me,
 “ that thou quittedst my service?”
 “ There were five reasons, (replied the
 “ old minister): first, while in thy pre-
 “ sence, I was obliged to stand, while
 “ thou wert sitting, and was never once,
 “ during so many years, permitted to
 “ sit; but now I serve a lord, who in
 “ every four prostrations allows me to
 “ sit twice.^a Secondly, you ate, while
 “ I was obliged to look on, and never
 “ asked to partake; but now I serve a
 “ master, who eateth not himself, but
 “ feedeth

^a In the nummauz, or prayers, the Mahum-
 medans sit on their hams for an instant after
 the lowest prostration.

“ feedeth others. Thirdly, thou sleepest,
 “ while I was obliged to be wakeful and
 “ watch ; but now I serve one, who
 “ giveth rest to others, but neither
 “ sleepeth nor flumbereth himself.
 “ Fourthly, I lived in constant dread
 “ that, should I commit an error, thou
 “ mightest put me to death ; but now
 “ I serve a gracious master, who, tho’
 “ he daily sees my faults, is merciful,
 “ and pardoneth them. Fifthly, I was
 “ apprehensive thou mightest die dur-
 “ ing my administration, and I be called
 “ to account by thy successor ; but now
 “ I serve a sovereign who can never see
 “ death.”

THREE SPECIMENS OF MAHUMMEDAN
 CASUISTRY, EQUAL TO THAT OF
 THE MORE POLISHED JESUIT.

A favourite of the caliph Haroon al
 Rasheed, was sitting on a clear moon-
 light

light night with his wife, and in a rhapsody of delight exclaimed, "Wert thou not more beautiful than the moon of fourteen days, I would divorce thee." Reflecting afterwards upon what he had uttered, his conscience told him the divorce was binding, as he had compared a frail mortal with one of the brightest works of God. He became sorrowful; upon which the wife retired to her apartment. The favourite became disconsolate for the loss of his beloved, and consulted the most eminent civilians of Bagdad upon his case, who one and all agreed that the divorce was final; which drove him to desperation, and he vowed to destroy himself, unless the divorce could be set aside conformably to the koraun. The caliph, alarmed at the situation of his favourite, consulted the chief expounders of the law; who unanimously declared for the absoluteness of divorce, and that the lady could not legally cohabit with the favourite,

favourite, without being first married and divorced by a second husband. Haroon was distressed what to do, when Mahummud Bin Shereen, a young lawyer, hearing of the case, declared, "that
 "no divorce had taken place, and that
 "there was no necessity for a new marriage." He was sent for by the caliph, to whom he delivered this welcome opinion; but the grave doctors enquired of him, saying, "Sayest thou thus to
 "please the sovereign? where is thy
 "authority?" Mahummud replied, "In the sacred koraun, wherein it is
 "written, Verily, we have created man
 "the most beautiful of our works.
 "Since, then, God hath said so, what
 "superiority can the moon, even at the
 "full
 "Such is the command in the koraun, when the husband has made the grand divorce, by repeating three times, "I divorce thee." If pronounced only once or twice, the divorce may be set aside, and the parties come together again after a certain period of separation, by agreement, without a new marriage.

“ full, have over an elegant woman ?”
 The learned were astonished at the acute-
 ness of his penetration, and assented to
 the justness of his opinion. Haroon
 presented him with a robe and a thou-
 sand pieces of gold, and the now happy
 favourite rewarded him also with a large
 sum.

Haroon was captivated by the beau-
 ty of a slave belonging to his brother
 Ibrahim, and offered to purchase her
 for thirty thousand pieces of gold, but
 Ibrahim had taken a vow that he would
 neither sell or give her away. Dread-
 ing, however, the anger of Haroon, he
 repented his rashness, and consulted the
 celebrated casuist Abou Eusuff, who
 said, “ Give one half, and sell the other
 “ of her.” Ibrahim did so; and Ha-
 roon presented him with thirty thousand
 deenars, the whole of which he gave to
 Eusuff, as a reward for extricating him
 from

from such a dilemma. Haroon was impatient for enjoyment, but the slave was coy; upon which, being enraged, he swore to part with her; but his resentment cooling, he repented of his oath. Eufuff was now again consulted, who advised the caliph to give her in marriage to a slave, who should divorce her immediately, when she might legally return to Haroon. The commander of the faithful followed this advice, but the slave, fascinated by the charms of the lady, refused to put her away. Eufuff was applied to, who said, “Give the husband as a slave to the wife, which will set aside the marriage.” Haroon did so, and rewarded the casuist with ten thousand deenars. The slave being no longer coy, the caliph presented her with an hundred thousand deenars, a tenth of which sum she gave to the learned Abou Eufuff, thus benefited in one night by his decisions, to the amount of fifty thousand pieces of gold.

Zobiede

Zobiede one evening looking thro' a window, discovered Haroon taking liberties with one of her slaves in the court below, upon which she retired in a violent passion, and locked the door of her apartments. The caliph, suddenly stricken by a sense of the evil he was about to commit, in unlawfully taking liberties with a slave the property of another,* desisted from his attempts, and would have entered the apartments of Zobiede; but she would not admit him, and angrily exclaimed, "Be gone, " thou devoted to hell fire:"† upon which he replied in a rage, "If I am so, " I divorce

* By the law of the koraun, a mussulmaun may have as many concubines as he can maintain; but he must not, without their leave, address the handmaidens of his wives, whether slaves or free, or those of any other person.

† The ladies of Asia, from the highest to the lowest, call a spade a spade, without thinking or being thought to offend against delicacy.

“ I divorce thee, thrice I divorce thee ;” and departed. When the passion of each had subsided, Zobiede wept, and Haroon was involved in thought how to be reconciled without the penalty of divorce. He summoned all the civilians of Bagdad, and laid the case before them, but no one ventured to give an opinion. Abou Eufuff, then unknown as a lawyer, was present among the domestics of the learned in an antichamber, and said, “ Had I been consulted, I could have solved this question.” This observation was conveyed to Haroon, who sent to consult him. Abou Eufuff said, “ I have an opinion ready, but at present I stand in the place allotted for clients and not for judges.” The caliph commanded him to be seated on the

^u Literally suff naal, or space where the slippers of those admitted to the divan, or raised seats, are left, and where domestics and petitioners stand.

suddir,^w and enquired his decision on the case. Abou Eufuff said, "Didst thou ever, O caliph, on the point of committing a crime, refrain from it thro' the fear of God operating upon thy mind?" Haroon replied, "Yes;" and related the affair of the slave. "If so, (rejoined Abou Eufuff) no divorce, O commander of the faithful, has been declared, nor is a fresh marriage required." The learned all together exclaimed, "From what authority sayest thou thus? and how knowest thou that the caliph is among the blessed?" He answered, "God himself has declared in the koraun, He who in a doubtful case hath feared God, and refrained from indulging a sinful inclination, shall be rewarded with a place in paradise."^x The caliph was satisfied, and the learned applauded. Then

^w The part of a divan allotted to the most respectable visitants.

^x Quotation from the koraun.

Then Haroon commanded the eloquent mouth of Abou Eufuff to be filled three times with valuable pearls, appointed him chief cauzee of Bagdad, and presented him additionally with a robe of honour, and a thousand pieces of gold.

35 A learned man went to the audience of a wealthy personage, and took his place in the suff naal, when some one said, "Why dost thou disgrace literature by condescending to stand here?" He replied, "I do it, that it may be distinguished by my being asked respectfully to ascend the divan."

36 A bird-catcher, who was also a fisherman, had one day spread his nets, into which a flock of birds was nearly entering, when the clamour of two disputing students affrighted them, and they flew away. The bird-catcher abused them

for having deprived him of his day's livelihood; upon which the scholars begged pardon, alleging that, in the ardour of disputation, they had not seen the birds, or his nets. "Well, (said the man) what is past cannot be helped; however, let me know what you were arguing upon so vehemently." "We were disputing (said one) whether an hermaphrodite partakes most of the male or female sex." "What is an hermaphrodite?" asked the bird-catcher. "A creature (replied the scholar) that is both male and female." "God be praised, (said the bird-catcher) that I am so much wiser than I was!" and took his leave.

Some days after this, he caught some fine fish, which he presented to a generous nobleman, who rewarded him most liberally. The nobleman's wife, thinking her husband had given too much money, accused him of extravagance;

gance ; upon which he ordered a servant to follow the fisherman, with directions to ask him whether the fish were male or female, and according to his answer demand the money back, saying, “ My master does not want either.” Upon the servant’s asking the question, the fisherman, who guessed that the nobleman had repented of being too liberal, recollected what he had heard from the scholars, and said, “ My fish are neither male or female, but they are both in one, being hermaphrodites.” The nobleman was so pleased with this answer, that he added a handsome sum to what he had before given, and the man blessed the scholars for disturbing his birds.

37 One of the ancient Persian emperors when hunting, perceived a very old man planting the jooz^y tree, and being surprized, advanced, and enquired his age.

R 3

He

y I believe, the walnut.

He answered, " I am four years old." Upon which an attendant exclaimed, " Why utterest thou such nonsense before the emperor?" The old man replied, " I did not speak unreflectingly, " for the wise reckon not in account " that time which has passed in folly " and the cares of this world. I therefore only esteem that my real age, " which has been spent in serving the " Deity." The emperor was pleased with this remark, and said, " Thou " canst not hope to see the trees thou " art planting come to perfection." The sage answered, " True; but since " others have planted that we might " eat, it is right that we should plant " for the benefit of others." " Excel- " lent," exclaimed the emperor; upon which, as was the usage whenever the sovereign applauded any one, a purse-bearer presented the old man with a thousand pieces of gold. The sage remarked, " O king, other men's trees " come

“ come to perfection in the space of
 “ forty years, but mine have produced
 “ fruit as soon as planted.” “ Bravo !”
 said the monarch, and a second purse of
 gold was presented ; when the old man
 exclaimed, “ The trees of others bear
 “ fruit only once a year, but mine have
 “ yielded two crops in one day.” “ De-
 “ lightful !” replied the emperor ; and
 a third purse of gold was given : after
 which, putting spurs to his horse, the
 monarch said, “ I dare not stay longer,
 “ lest thy wit, reverend father, should
 “ empty my treasury.”

33 It is related, that when the fame of
 Hatim Tai's unbounded liberality reach-
 ed the Grecian emperor, he resolved to
 try him ; and sent to request of him an
 hundred camels, all red haired and black
 eyed. Hatim immediately proclaimed
 among his tribe, that whoever would
 lend him a camel of the above descrip-
 tion,

tion, should soon be amply repaid. The number was speedily collected, and sent to the Cæsar; who was astonished, and resolved to outdo Hatim in munificence. Having loaded the camels with jewels, gold, and bales of the richest manufactures of the empire, he returned them to the Arab. Hatim immediately called together his dependants, and gave to each his camel and its burthen, without keeping a single article for himself. When intelligence of this was carried to the emperor, he confessed himself to be excelled in liberality.

39 A caravan, in great distress for provisions, halted near the tomb of Hatim, in the Desert. One of the travellers exclaimed, "Alas! Hatim in his life
 "time never suffered the distressed pas-
 "senger to be hungry or thirsty near
 "his dwelling. Perhaps his spirit
 "may now assist us!" The words were
 scarcely

scarcely uttered, when a loaded camel fell down thro' fatigue. It was killed immediately, and the flesh divided among the travellers. In the morning the caravan pursued its march; but had not moved far, when a troop of Arabs appeared, and presented to the leader of the cafila several camels laden with water and various refreshments. "We
 " are (said the Arabs) the descendants
 " of Hatim. Last night, our ancestor
 " appeared to us in a dream, saying, A
 " caravan has halted near my tomb in
 " the greatest distress, a merchant of
 " which invoked my aid. As I had
 " nothing near, I borrowed his camel
 " for immediate relief. Go ye in the
 " morning, and repay the loan."

40 It is related, that Hatim erected a large storehouse, having seventy entrances, at each of which a petitioner might receive his alms. Upon his death,
 his

his brother, who succeeded him, wished to imitate his great example; but his mother said, "Attempt it not, my son, " for it is beyond thy genius." He would not attend to her words; upon which she one day, having disguised herself as a mendicant, came to one of the doors. Her son relieved her; she repaired to another door; and was again relieved. She went to a third, when her son exclaimed, "I have given thee " twice already, yet thou importunest " me again." "Did I not tell thee, " my son, (said the mother, discovering " herself) that thou couldst not equal " the liberality of thy brother? I tried " him, as I have done thee, and he re- " lieved me at each of the seventy doors " without asking a question; but I " knew thy nature, and his. When I " suckled thee, and one nipple was in " thy mouth, thou always heldest thy " hand upon the other, lest any one " should

“should seize it; but thy brother Ha-
 “tim the contrary.”

4/ A certain prince of Balkh made the pilgrimage to Mecca. On his return with the caravan, one day in the desert, the curtain of a litter was blown aside by the wind, and discovered a most beautiful woman, at sight of whom he became desperately in love. She was the wife of a principal merchant of Bagdad, who had accompanied her husband to the holy house. When the caravan arrived at Bagdad, the prince took up his residence in the city, hoping to find out his beloved, but in vain. His health decayed, and he was wasted to a skeleton. It happened, that he formed a friendship with the merchant, not knowing that he was the husband of his mistress. At length, the latter finding the prince daily growing worse, questioned him as to the cause of his illness, and why

why he did not return to his dominions ? The prince owned his love, and described the charms of his mistress ; when the merchant in the portrait recognized his own wife. He addressed the prince, saying, “ God be praised, that it is in
 “ my power to restore the health of my
 “ friend ! I know the lady, and will
 “ procure a union.”

He then went home, and having divorced his wife, informed her of the case, entreating that she would consent to marry the prince. She unwillingly assented, and a marriage took place, without the prince's knowing the sacrifice his friend had made. The new married couple instantly departed for Balkh. On the eve of consummation the bride wept, and was overwhelmed with affliction. Alas ! (said the prince)
 “ how unhappy is my fate ! When I
 “ expected bliss, I meet with unkind-
 “ ness.” “ My prince, (replied the
 lady)

“ lady) my affections are devoted to a
 “ husband, with whom I have lived hap-
 “ pily for seven years, but he has di-
 “ vorced me, and given me to thyself.
 “ Have I not, then, cause for weeping ?”
 She then related the conduct of her
 husband.

The prince, stricken by her virtue,
 and the friendship of the merchant, re-
 covered from his passion, and adopted
 her as his sister, begging that she would
 accompany him to Balkh, and promising
 that she should shortly be restored un-
 spotted to her husband. The lady con-
 sented. On their arrival at his capital,
 the prince gave out that, on his pil-
 grimage, he had discovered a long lost
 sister. A palace was prepared for her,
 and she was treated with the highest
 respect.

Much time had not elapsed, when
 the merchant, by unforeseen losses, was
 involved

involved in distress, and obliged to give up all he possessed. Thus reduced, he travelled to Balkh, and threw himself on the generosity of the prince, who received him with kindness, and promoted him to the highest honours. At length he said, “ My friend, I have a sister unmarried, wilt thou take her to wife ? ” The merchant consented, and the nuptial ceremonies were performed with the highest splendour and festivity. On the night of consummation, how great was the astonishment of the merchant to find in the prince’s sister his own wife, who informed him of all that had happened.

The happy couple remained some years at Balkh, but at length the merchant wished to return to his own country, but knew not how to leave his patron. He became melancholy ; which the prince observing, said, “ My friend, “ I perceive an alteration in thy health, “ and that thou art not contented : “ tell

“tell me honestly the cause of thy un-
 “happiness.” “Generous prince, (re-
 “plied the merchant) I cannot help
 “wishing again to see Bagdad, that my
 “relations and friends may rejoice in
 “my prosperity, and my enemies be
 “confounded at its return.” The
 prince rejoined, “Only remain with
 “me six months longer, and I will con-
 “sent to thy departure.” The mer-
 chant was satisfied, and regained his
 chearfulness.

At the expiration of the promised
 period, the prince dismissed, with valu-
 able proofs of affection, the merchant
 and his wife; who, after a safe journey,
 arrived near Bagdad. While they were
 consulting where they should take up
 their residence, a servant of the prince,
 who had been dispatched by him secretly
 to arrange matters for their reception,
 waited upon them at the head of the
 merchant's old servants and friends, and
 conducted

conducted them to their own house; which, with all that had been sold, he had repurchased, besides laying up an immense treasure for their future expenditure.

42 A certain person said, that in a dream he saw the devil; whom he asked what sort of man he liked best? "The miserly devotee," replied Satan: "and whom do you hate most?" said the dreamer. "The charitable voluptuary," answered the devil. "Explain yourself," rejoined the man. "Why, (quoth Satan) I think the prayers of a miser will not save him; but I am afraid that charity will excuse many faults in the other, and deprive me of my prey."

43 A poor bramin said to Byram Khan, the celebrated minister of the emperor Akber,

Akber, "Thou and I are brothers in
 "law, why then dost thou suffer me to
 "languish in poverty?" Byram con-
 versed in private with the bramin, and
 took him into his confidence. The cour-
 tiers were astonished, and enquired of
 him how the bramin, a hindoo, could be
 brother in law to him, a mussulmaun?
 "Why, (replied Byram) we have mar-
 "ried two sisters; I was wedded to
 "Miss Fortune the elder, and he to
 "Mis—Fortune the younger."^z

44 The same Byram Khan was one
 day at his dinner, when one of the at-
 tendants burst into tears. Byram asked
 the cause, when the youth said, "that
 "the delicacies before him had remind-
 "ed him of those he had enjoyed in the
 "house of his father, who was a reduced
 "gentleman." Byram replied, "If
 "thou hast really being used to good
 s "living,

^z Few puns will bear translation.

“living, tell me which is the nicest
 “part of a fowl?” “The skin,”
 answered the youth.^a Byram promoted
 him in his household.

Some days after this, another domestic, hoping to be noticed, while the khan was eating, blubbered dreadfully. The same question was asked, and answer given. Byram, suspecting a trick, said, “Tell me which is the nicest
 “part of a bullock?” “The skin,” replied the impostor. Byram laughed, but made the foolish fellow a handsome present.

45 When Haroon al Rasheed had put to death his favourite Jaffier,^b and confiscated

^a The skin, with forced meat stuffed under it, is esteemed a delicacy in the east.

^b Well known in the Arabian Nights Entertainments. His disgrace, and the distresses of his

cated the estates of the whole family of the Barmecides his relations, he commanded that no one should speak in praise of their good qualities, on penalty of condign punishment. Notwithstanding this order, a venerable old man daily repaired to the ruins of the deceased minister's palace, which had been rased to the ground. Seating himself upon an heap of rubbish, he made bitter lamentations, and harangued the passing crowd, on the splendid virtues of the unfortunate family. When Rasheed was informed of this, his anger was roused, and

his family, are affectingly detailed in a work called the "Tareekh Bermukki," or "History of the Barmecides," a manuscript, lately in my possession, but now of Major OUSELEY. There exists a compilation from this in English, translated from the French, which I read many years ago, but have forgotten the title of the book. The caliph had married Jaffier to his favourite sister, but on condition that they should not bed together. The bargain was not kept, and the unfortunate Jaffier destroyed.

and he ordered the offender to his presence. The old man was instantly dragged before him, when Haroon commanded him to be put to death. The venerable personage exclaimed, “ For
 “ God’s sake, permit me, O commander
 “ of the faithful, to utter a few words
 “ before I die.” “ Speak,” replied
 the caliph. “ My name (said the old
 “ man) is Munder of Damascus; and
 “ my ancestors ranked among the most
 “ respectable of Syria; but the vicissi-
 “ tudes of fortune attacked me, and
 “ the dawn of my prosperity was soon
 “ clouded by the evening of adversity.
 “ Overwhelmed by misfortunes, I left
 “ my native city, and repaired with my
 “ family, in hopes of obtaining employ-
 “ ment, to the capital of Iffaam; at the
 “ gate of which I left my wives and
 “ children in a mosque, while I might
 “ seek a lodging. I entered the city,
 “ and had not advanced far, when I
 “ beheld a long train of persons of
 “ quality,

“ quality, who I perceived were going
 “ to a marriage feast; and, as I was
 “ pressed by hunger, I joined the pro-
 “ cession. We arrived at a magnificent
 “ palace, and were admitted by the por-
 “ ter. No questions were asked me,
 “ and I sat down among the guests, of
 “ one of whom I enquired who owned
 “ the mansion? He answered, Fuzzul
 “ Barmecide, who was celebrating his
 “ nuptials. When the ceremony was
 “ concluded, a bason full of money was
 “ presented to every one present, and to
 “ myself among the rest; after which,
 “ written grants of lands, houses, and
 “ goods, were thrown among us; two
 “ of which fortunately fell into my lap.
 “ The assembly at length broke up, and
 “ I was taking my departure, when a
 “ slave plucked me by the sleeve. I
 “ supposed he wanted to take from me
 “ the money and the deeds; but he led
 “ me respectfully to Fuzzul, who mildly
 “ said, I perceive thou art a stranger,

“and wish to know thy situation; relate
 “then thy adventures without exagger-
 “ation. I replied, Seek not to know
 “what will give thee pain. It is not
 “right thy present joy should be damp-
 “ed by sorrow. After much impor-
 “tunity, I related my adventures,
 “from my entrance into life to that day.
 “Fuzzul wept at my misfortunes, and
 “asked where was my family. Upon
 “my telling him, he said, Be not
 “uneasy, for all will be well: then
 “beckoning to a slave, he whispered
 “something in his ear. After this, a
 “change of rich apparel was brought
 “me, and he insisted upon my staying
 “all night, though I begged to be dis-
 “missed, as my mind was uneasy about
 “my family, who would be anxiously
 “expecting me. To this Fuzzul re-
 “plied, As they are in the house of
 “God, he will be their protector! In
 “short, I remained all night, and in the
 “morning he permitted me to depart,
 “sending

“ sending a domestic with me; but in-
 “ stead of leading me to the mosque, he
 “ conducted me to an elegant house, in
 “ which I found my wives and children.
 “ They informed me they had been
 “ brought there the evening before by a
 “ slave of Fuzzul, and put in possession
 “ of the mansion. Need I say more, O
 “ commander of the faithful, in excuse
 “ for my dwelling on the virtues of the
 “ liberal Barmecides? If I should forget
 “ them, should I not incur the stigma
 “ of ingratitude here, and its merited
 “ punishment hereafter?”

Haroon was appeased. He applauded
 the old man, and presented him with
 a purse of gold; upon receiving which
 the sage said, “ This also, O caliph,
 “ comes from the Barmecides.”

S 4

VERSE.

“ The above anecdote is slightly related in
 the Universal History.

VERSE.

*It becometh him, to whose direction the
Creator may entrust the reins of Command
over Mankind, that he exert himself with
Generosity and Compassion; for they alone
make Rulers gratefully remembered.*

45 Jaffier Barmecide one day looking from
a window of his palace, in a contem-
plative mood, beheld a very old domestic
sweeping the court below. He called to
him, and said, “ What is the reason that
“ princes and people of wealth are
“ generally short lived, while such as
“ you attain mostly to old age ? ” “ It
“ is (said the old man) because God
“ gives his bounty to them all at once,
“ but to us by slow degrees.” Jaffier
was pleased at the remark, and gave him
a purse of three hundred dirrims. Not
long after, he saw a young man employ-
ed in the same business, and enquired
what

what was become of the aged sweeper.
 "He is dead," replied the youth.
 Jaffier called to mind what he had said,
 and felt a foreboding of his own ruin,
 which happened not long afterward.

46 A poet composed some verses in
 praise of a miser, who gave him nothing.
 The next day the poet wrote a satire
 upon him ; to which the miser paid no
 attention. The day following the bard
 seated himself at the gate of the miser,
 who seeing him, enquired what he want-
 ed. "I am waiting (said the poet) to
 "see thy corpse carried out, that I may
 "compose thy funeral dirge." The
 miser laughed, and gave him a handsome
 present.

A poet wrote an ode in praise of a
 turk, who was much pleased, and desired
 him to come to him on the morrow,
 when

when he would give him a certain quantity of grain. The poet, early the next morning, repaired to the house of his patron, with a porter and a large bag. "What dost thou want?" said the turk. "The grain you promised me," replied the poet. "Friend, (answered the turk) you tickled my ears yesterday with a few empty words, and I returned the favour with an empty promise. Pray move off with your bag."^d

^d Here end the anecdotes taken from the Tofet al Mujjalifs.

FURTHER

FURTHER ANECDOTES OF THE BAR-
MECIDES OR BERMUKKI FAMILY,
SO MUCH CELEBRATED IN THE
ARABIAN NIGHTS. VIDE NOTE ^b,
PAGE 260.

THE most credible historians have related, that Jaffier, the father of Khalid, who was called Bermuk, traced his descent from the ancient monarchs of Persia. Jaffier, like his ancestors, was in the early part of his life an adorer of fire, and officiated at the fire temple of the city of Balkh ; but suddenly, by the decree of divine mercy, which suffers not the elect to remain in error, the sparks of truth were lighted up in his mind, and the glory of his state received new splendour from the refulgent graces of Islaam. With his family and effects he emigrated to Damascus, then the capital of the Ommiad caliphs. When
he

he was introduced to the court of Soley-
 maun, the colour of the prince changed,
 and he commanded Jaffier to be turned
 out of the palace. The courtiers en-
 quiring the reason of this order, Soley-
 maun said, “ He has poison about him,
 “ and therefore I ordered him to be
 “ dismissed. I have two stones in a
 “ bracelet upon my arm, which, if any
 “ one near me has poison with him,
 “ from their peculiar property have a
 “ tremulous motion.” Jaffier was
 questioned, and owned that he had under
 his seal ring a subtle poison, for the pur-
 pose of destroying himself by sucking it,
 in case of intolerable distress. Hence he
 was surnamed Bermuk, from the Persian
 verb Bermukkeedun, which means to
 suck.

After this explanation, Soleymaun
 admitted Jaffier again into the assembly,
 and displaying the two stones, satisfied
 the court by a sight of their wonderful
 pro-

property. He then addressed Jaffier, saying, "Hast thou ever beheld any thing more surprizing?" Bermuk replied, "Yes, at the court of the king of Nukshub, who was one day sitting on the bank of a river, when a valuable ruby which he held in his hand dropped into the water, for which all present expressed deep regret. Be not uneasy, said the king, there is no cause for sorrow; and having ordered his treasurer to bring him a certain casket, he unlocked it, and taking out a fish, threw it into the river, whence it instantaneously returned, with the ruby in its mouth." Soleymaun immediately sent a messenger to the king of Nukshub, to demand such a rare curiosity, which was sent him, that prince being his tributary.

Bermuk and his family were held in high respect during the reigns of the Ommiads and the house of Mirwaun; and when

when the drums of the caliphat sounded the accession of the Abasside princes, they became objects of the sacred favour, and held the first offices. It does not appear that Khalid left any son but Yiah, who was vizier to Haroon al Rasheed, and renowned for his munificence and integrity.

Yiah had four sons, Fuzzul, Jaffier, Mahummud, and Mousch. Fuzzul was esteemed the most generous, but of haughty demeanour; and it is related, that a confidential friend once asking him how he could join offensive pride with such unbounded liberality, he replied, “ I learnt in my youth both qualities “ from Amara Bin Humza. When my “ father, before his promotion, farmed “ the revenues of certain provinces, the “ then vizier suddenly summoned him “ to Bagdad, and demanded of him the “ balance of his accounts, before the “ rents were due. He raised all the “ money

“ money in his power, but still four
 “ millions of deenars were wanting.
 “ My father knew that no one could
 “ advance such a sum except Amara Bin
 “ Humza, and with him he was on
 “ bad terms. However, being closely
 “ pressed, he sent me, then a lad, to
 “ request the loan of him, with assur-
 “ ances of returning the money when
 “ his rents should come in. I went to
 “ his palace, and being admitted, found
 “ him sitting in a sumptuous apartment,
 “ spread with the richest carpets, splen-
 “ didly dressed, and perfumed with
 “ musk. To my obeisance he made no
 “ return; and when I delivered my
 “ father’s message, was silent. I was
 “ struck with confusion. At length he
 “ exclaimed, How long wilt thou stare
 “ at me? I retired heartless, and wan-
 “ dered about some time before I re-
 “ turned home, where, on my arrival,
 “ I was surprized to see at the gateway
 “ a number of loaded camels, but still
 “ more

“ more so, on hearing that they had
 “ brought the sum my father had re-
 “ quested of Amara. My father paid
 “ all demands, and returned to his go-
 “ vernment. When the revenues were
 “ received, he sent me to repay the sum
 “ he had borrowed. I repaired again to
 “ the palace of Amara, who received me
 “ as haughtily as before; but upon my
 “ offering him payment, angrily ex-
 “ claimed, Does thy father think I am
 “ his money broker? Be gone, God
 “ hath not given him a generous heart.
 “ I returned home with the money.”

Jaffier, with the liberality of his bro-
 ther, was condescendingly affable to all,
 learned, and a most elegant writer. He
 was prime vizier to Haroon al Rasheed,
 and enjoyed more of his confidence than
 the rest of his brothers. Eesauk of
 Moufel relates of him the following
 anecdote.

I once

I once (says he) went to pay my respects to Haroon; but understanding that he was reposing, would have returned home, when Jaffier sending for me, said, "Suppose you join me in merriment, and a chearful glass?" I assented, and he conducted me to his private apartment, where the requisites of mirth were prepared; and after we had changed our dresses for light vestments of fine silk, and the singing girls and musicians were introduced, he sent word to his porter to admit no one but Abd al Mallek, meaning a person who was one of his convivial intimates. When some bumpers had gone round, and the wine had begun to operate upon our heads, all at once was ushered into the room Abd al Mallek Hashimmee, a first cousin of the caliph's, to the great confusion of Jaffier, who was ashamed of being seen in such a state by so respectable a personage. Abd al Mallek perceiving his distress, sat down without ceremony,

T

asked

asked for a collation, and when he had eaten, though he had never condescended to drink wine at the banquets of the caliph, filled a glass, drank it off, and, disrobing himself, put on a silken vest like our's. Jaffier, emboldened by such gracious demeanour, kissed the hand of Abd al Mallek, and said, "Will my
 " lord inform me what may be his com-
 " mands to his slave in this honouring
 " visit, that I may gird the loins of my
 " life in obeying them?" Abd al Mal-
 lek replied, "It is not fair, that in this
 " assembly I should trouble thee with
 " requests, or cloud the joyful heart
 " with the mist of sorrow." Jaffier
 was importunate, till at length Abd al
 Mallek said, "Apparently, the mind of
 " the caliph is displeased with me, and
 " I wish his disgust to be removed."
 "That can easily be effected," replied
 Jaffier; "command me in something
 " else." "I owe four millions of dir-
 " rims," continued the prince, "and
 " wish

“ with the caliph to discharge my
 “ debts.” “ He will pay them to-
 “ morrow,” said Jaffier ; “ but what a
 “ trifle is this ! mention something more
 “ important.” “ Thou knowest,” an-
 “ swered Abd al Mallek, “ that my son
 “ Eesauk is a young man of abilities.
 “ Through thy patronage, perhaps the
 “ caliph may look upon him with an
 “ eye of favour.” “ Our sovereign,
 “ the commander of the faithful, (con-
 “ tinued Jaffier) will confer upon him
 “ the government of Egypt, and give
 “ him his daughter Aleeah in marriage.”
 Eesauk of Mousellee remarks, I thought
 to myself that Jaffier was speaking from
 the fumes of intoxication, and wondered
 how he would perform so many high
 promises ; but on going next day to the
 palace of the caliph, I found the chiefs
 of the Ulema assembled in the audience
 chamber ; and soon after, the prince Abd
 al Mallek entering, Haroon received him
 graciously, and said to him, “ My dis-
 T 2 “ pleasure

“ pleasure towards thee is changed to
 “ favour, I have resolved to marry my
 “ daughter Aleeah to thy son Eefauk,
 “ and appoint him governor of Egypt,
 “ and have ordered my treasurer to dis-
 “ charge thy debts.” Jaffier had re-
 paired to the caliph early in the morning,
 informed him of his last night’s adven-
 ture, and prevailed upon Haroon to do
 as he had promised.

Mahummud, the third son of Yiah
 Bermukki, was a man of genius, but
 devoted to pleasure, and fond of retire-
 ment. Moufeh, the fourth brother, in
 valour and conduct as a general, was
 unrivalled. From the accession of Ha-
 roon al Rasheed to the caliphat, till the
 twenty first year of his reign, in which
 his mind changed towards them, the ad-
 ministration of all the affairs of the em-
 pire was vested in Yiah Bermukki and
 his illustrious sons. Various are the
 causes assigned by historians for the sud-
 den

den displeasure of the caliph against them, of which the following is one.

Haroon being jealous of the influence of Yiah Bin Abdoola, a descendant of Ali, committed him to the custody of Jaffier Bermukki, with orders to hold him in the strictest confinement. After a long imprisonment, the venerable Yiah, fearing that Haroon in the end would take away his life, besought Jaffier, saying, "Fear God, nor let thyself be numbered with those on whom the prophet will be revenged in the day of judgment for murdering his sacred posterity. The Almighty knows that I have committed no fault worthy of death." Jaffier was affected by the speech of the holy syed, and, having released him, caused him to be conducted by his confidential servants to a place of safety; but intelligence of this generous conduct was soon conveyed by the enemies of the minister to Haroon,

roon, who one day enquired after Yiah. Jaffier replied, "He is confined in a
 "close and dark dungeon." "Canst
 "thou swear so by my head and life?"
 said the caliph. Jaffier, upon this, guess-
 ed that Haroon was informed of the
 truth, and said, "By thy head and life
 "it is not so; for as I knew that Yiah
 "was old and feeble, and could do no-
 "thing to occasion alarm to the com-
 "mander of the faithful, I ventured to
 "release him." The caliph was en-
 raged, but dissembling his anger, replied,
 "Thou hast done well." When Jaf-
 fier retired, Haroon was overheard to
 mutter to himself, "May God destroy
 "me, if I do not speedily put thee to
 "death!"

The principal cause, however, of
 Haroon's inveterate displeasure against
 the illustrious family of Bermukki, is
 thus related. The caliph was fond of
 conviviality, and the company of per-
 sons

sons of wit and repartee, for which none were more remarkable than his own sister Abbassia and the vizier Jaffier. Haroon was therefore desirous to have them together at his banquets without scandal, and said to the unfortunate minister, “ I love thee with a brotherly affection, “ and have the highest regard for my “ sister Abbassia, whom I will bestow “ upon thee in marriage, that I may “ have the satisfaction of enjoying the “ conversation of both together without “ offence to our sacred law, but on this “ condition, that you never meet her, “ but in my presence.” Jaffier, dreading such a dangerous connection, at first declined, but at length accepted the offer of the caliph. The nuptial ceremony took place, after which the illustrious couple met constantly at the apartments of Haroon; but as the vizier was in the bloom of youth, and had a fine person, the unfortunate Abbassia was immersed in love, and wished to have

the company of her husband in private. She contrived to express her regard by letters and messengers ; but Jaffier sent back the former, and rebuked the latter ; upon which Abbassia had recourse to Attaba, the mother of her husband, to whom she made presents of valuable jewels, and prevailed upon her to bring about the desired interview. Attaba one day addressed Jaffier, saying, “ I have heard
 “ of a most beautiful slave, and mean to
 “ purchase her for thee, as a present.” The son thanked her ; after which she requested Abbassia to be prepared, when she should send for her. Upon the night of Friday the princess was introduced as a slave to the bedchamber of Jaffier, who had returned home from the palace flushed with wine. The princess would not unveil till the morning, when she said, “ Behold thy handmaiden Abbassia !” Jaffier was at once delighted, and filled with dread of the consequences of their meeting. When the princess had retired,

tired, he said to his imprudent mother,
 “ Alas ! thou hast sold thy son too
 “ cheaply ; but be prepared now for
 “ sudden calamity.” Abbassia proved
 with child, and brought forth a son, who
 as soon as born was sent privately to
 Mecca, under the care of a faithful
 eunuch named Reaush, and a nurse called
 Berberree.

Some time afterwards, Zobiede, the
 principal wife of the caliph, became dis-
 pleased at Yiah Bermukki, who had the
 charge of the palace, and had insisted on
 the gates of the interior courts being
 locked early in the evening, which pre-
 vented the eunuchs and domestics of the
 haram from ingress and egress as they
 wished, of which they complained to
 their royal mistress, and Zobiede to the
 caliph. Haroon observed, “ he was
 “ convinced Yiah had acted as he judged
 “ most fitting for the safety of the im-
 “ perial honour.” “ If so, (replied
 “ Zobiede

“Zobiede in a rage) why does he not
 “prevent his own son from defiling
 “it?” Haroon demanded an explanation of her assertion; when the empress informed him of the stolen interviews between Abbassia and Jaffier. The caliph was confounded, but demanded what proof she had of the accusation. “What
 “can be a clearer one than a child?” said the malicious Zobiede, “who is
 “now alive at Mecca.” “Does any
 “person beside thyself know this secret?” rejoined Haroon. “All the
 “women of the haram,” answered the empress. The caliph made no reply, but on the next day prepared for a pilgrimage to Mecca, on which he soon after departed. Though Abbassia had time to have the child conveyed to a place of safety in Yemen before her brother’s arrival, the caliph at Mecca obtained proof of the unfortunate interview, and from that instant resolved on the destruction of the Barmecides. On
 his

his return from the holy city, after a short stay at Bagdad, he repaired to a country palace named Anbar, taking Jaffier with him, and leaving Sindee Bin Shahick in command of the metropolis.

On the first of Suffir, in the twenty-first year of his reign, the caliph gave an entertainment, more splendid than any yet beheld, to his courtiers, among whom he distinguished the unfortunate Jaffier by numberless favours, and in the evening dismissed him graciously. The minister invited home with him a select party to pass the night in conviviality and mirth. When the court was broken up, Haroon suddenly called to him the attendant Yassir in private, and said, "Go immediately, and bring me the head of Jaffier." Yassir was confounded, and trembled; but the caliph, in a rage, ordered him to depart, and execute his commands, or he would put him to instant death. Yassir departed, and

and entering the palace of Jaffier, rushed into the private apartment, without asking leave as usual. The minister, alarmed at his boldness, enquired the cause of the intrusion; when he mentioned the commission he had received from the caliph. Jaffier said, “Possibly
 “this order may have been given by
 “the commander of the faithful when
 “in a state of intoxication: retire at
 “present, and tell him thou hast killed
 “me. If in the morning he shall ap-
 “pear regretful, well; but if not, come
 “and execute his commands.” Yassir refused this request: but Jaffier prevailed upon him to accompany him to the inclosure of the caliph’s apartment. Yassir entered, when the caliph said, “What
 “hast thou done?” “I have executed
 “Jaffier,” replied he. “Where is
 “the head of the traitor?” exclaimed Haroon. “I have left it without,” answered Yassir. “Bring it me immediately,” cried the caliph. The executioner

cutioner retired, and in an instant sever-
 ing the head from the body of the most
 illustrious for high qualities and distin-
 guished virtues, cast it, bleeding, at the
 feet of Haroon; who, after examining it
 for a moment, commanded Yassir to call
 into his presence certain attendants.
 When they appeared, he ordered them
 to put to death the unhappy instrument
 of his vengeance, exclaiming, in a parox-
 ysm of rage and despair, " I cannot bear
 " to look on the executioner of Jaffier."
 The age of this celebrated minister was
 only thirty seven years, of which he
 passed seventeen and some months, in the
 highest confidence, favour, and glory.

In the Mirraut al Jinnaun it is said,
 that Sindee Bin Shahick used to relate the
 following anecdote. I was sleeping in
 the upper chamber of a country house,
 situated westerly, near Bagdad, when
 lo! in a dream, I beheld Jaffier, son of
 Yiah,

Yiah, in garments of a saffron dye, who recited the following

VERSES.

*Not long since, from Huijoon to Suffa
no crowd assembled, or a company met from
distant parts at Mecca;*

*But we were the favourite themes of
their discourse; yet the obscurity of night
hath overtaken us, misfortune and ruin.*

I awoke instantly, and related my dream to one of my confidential attendants, who said it was the effect of indigestion, and could have no meaning. I tried to repose again, but had not closed my eyes, when I heard a loud knocking at my gate, and rising up, ordered it to be opened, when behold! Sullum Abrush, a confidential domestic of the caliph, entered my chamber; at sight of whom I was alarmed, supposing that he might have brought a sentence against myself. He saluted me, and sitting down,

down, delivered me a note, sealed with the impression of the signet which Haroon wore upon his finger. Its contents were as follows: “ When this note reaches thee, repair instantly with Sullum, and arresting Yiah, confine him in the dungeon formerly allotted to Munfoor the heretic; then dispatch Madameh to seize Fuzzul, and send parties to imprison the whole family of Bermukki, male and female, young and old, however distantly related.”

The historian continues; when Sindee had received this order, he proceeded to execute it, and cast Yiah, his son Fuzzul, and all the family of Bermukki into prison. The wretched old man lingered nearly two years in confinement, and the unhappy Fuzzul, after surviving his father some time, also expired in a dungeon, and mingled with the assembly of the grave. Not a single relative of the illustrious Barmecides escaped

escaped imprisonment or confiscation. The headless body of the unfortunate Jaffier was conveyed to Bagdad, and hung for some time upon a gibbet on the bridge over the river Euphrates, but at last was burnt, and his ashes scattered in the air.

49 Among the wonderful anecdotes given by historians of the Bermuk family, is the following.

A clerk of the imperial treasury says, I was one day amusing myself with perusing the accounts of the expenditure of Haroon al Rasheed, and saw the following entries.

On such a day, by command of the caliph, was given to Jaffier, son of Yiah, (may his bounty be eternal!) as a present, such and such sums of money, rich robes, horses, and perfumes. I had the

the curiosity to cast up the value placed opposite to each article, and found the sum total amount to thirty millions of dirrims. In another leaf of the same account, I saw the entry of the expense for burning the body of the same highly favoured Jaffier thus expressed: “ Dis-
 “ bursed for burning the carcase of
 “ Jaffier, son of Yiah — four dirrims,
 “ and half a dangeh^e for pitch and
 “ straw.”

⁵⁰ In the history of Imaum Yafee, the following anecdote is related in the words of the poet Mahummud Bin Yezced of Damascus.

Fuzzul Bermukki one day sent for me, and said, Last night the Almighty blessed me with the birth of a son, and many poets presented me with congratulatory verses, but none of them pleased
 U me;

^e A small copper coin.

me; therefore, I wish an ode from thee. I replied, (says the poet) that the splendour and crowd of his court was unfavourable to the contemplative mood requisite for composition; but he would accept no excuse, and insisted on my giving somewhat, if only a line. Remediless, I uttered the two following couplets:

Joy is ever diffused by a birth in the family of Bermuk, but especially when a son is born to Fuzzul.

A general good ever attends such nativity, from the largess of liberality and benevolence, of favours and kindness.

When Fuzzul heard the above, he was pleased, and presented me with ten thousand deenars, with which I purchased an estate, that in time yielded me great wealth. Some years after the lamented destruction of the house of Bermuk, I was
one

one day bathing in the warm bath, and desired the bagnio keeper to send me a rubber, which he did. While the lad was performing his office, the generosity and virtues of the Barmecides occurred to my mind, and I insensibly repeated the verses already mentioned, when the youth instantly fainted away. I called in the master of the bath, who declared he had never seen him troubled with such a fit till the present; upon which I was astonished, and when he came to himself, enquired what had affected him. "Alas!" said the unfortunate youth, "the verses you recited were composed on my birth, for I am the son of Fuzzul. When I heard them, the misfortunes of my unhappy family so pressed upon my bosom, as to make me faint."

When I heard this (continues the poet) I sympathized with the youth, and said, "My dear son, I am stricken in

“ years, and have no offspring. What-
 “ ever I possess was from the bounty of
 “ thy revered parent. Come, then,
 “ and reside with me, and I will before
 “ proper witnesses make over to thee
 “ after my death all that I have.”

The wonderful youth burst into tears,
 and said, “ God forbid that I should
 “ take away from thee what was given
 “ by my father, however wretched my
 “ condition.” I reiterated my request,
 but in vain; nor would he accept of
 me even a trifling present.

51 In the same history, the following
 anecdote is given in the words of a
 credible personage.

Going once to pay congratulations
 to my mother, on a grand festival, I
 found with her a very old woman,
 meanly dressed. In the course of con-
 versation, my mother enquired if I knew
 who

who she was ; to which I answered,
 “ No ;” when she informed me she was
 Attaba, the mother of Jaffier Bermukki.
 I saluted the unfortunate matron with
 the most profound respect, and begged
 she would relate to me some of the won-
 derful events she must have witnessed.
 The venerable, but unhappy lady, re-
 plied, “ My son, I remember, that on
 “ this very festival I used to be waited
 “ upon by four hundred slaves, and yet
 “ accused my son of illiberality in his
 “ allowance for my expenses ; but now,
 “ all the furniture I possess is two goat-
 “ skins, one of which serves me for a
 “ bed, and the other for a covering.
 “ What can I tell thee more wonderful
 “ than such a reverse of fortune ?”

Upon hearing this, says the narrator, I
 was moved with awe and compassion, and
 presented her with a purse of five hun-
 dred deenars ; on receiving which she
 had nearly expired with joy. Be warn-
 ed, O ye men of understanding.

VERSE.

*O child of fortune, though from the
breast of avarice and care thou imbibest
the milk of riches and prosperity;*

*On the couch of affluence be not too
secure of thy possessions, but recollect the
days of the ancestors of the Bermukkies.*

52 **OMINOUS DREAM AND DEATH OF THE
CALIPH HAROON AL RASHEED: FROM
THE SAME AUTHOR.**

The celebrated physician Gabriel relates the following anecdote.

In the year 192, I attended Haroon in camp at Rukka, and one morning early, repairing to the foot of the throne, found the caliph very pale and melancholy; upon which I said, “ I perceive
“ thee, O commander of the faithful,
“ unusually sad and dispirited. If the
“ cause

“ cause is bodily illness, inform me,
 “ that I may administer relief; but if
 “ some misfortune of state, trouble not
 “ thy mind with reflecting upon it, for
 “ the Almighty will destroy thy ene-
 “ mies.” Haroon replied, “ It is nei-
 “ ther; but I have had an horrible
 “ dream, for the meaning of which I am
 “ alarmed. I beheld a naked arm ex-
 “ tended from beneath my throne, the
 “ hand of which was filled with red
 “ earth, and at the same instant heard a
 “ voice saying, Such is the earth, O
 “ Haroon, of thy grave. I exclaimed,
 “ Where? At Toos, returned the voice;
 “ after which the hand disappeared, and
 “ I awoke.” I said, continues Gabriel,
 this dream, my lord, was the effect of
 indigestion, and can mean nothing. Pro-
 bably you were thinking last night of
 the affairs of Khorassaun, and the rebel-
 lion of Rafee, son of Leshe. I was so,
 answered Haroon. I now recommend-
 ed

ed that he should order a banquet, and divert his mind; which he did, and the impression of the vision was soon done away.

In the following year, however, the caliph moved with a mighty army from Bagdad, against the rebels of Khorasfaun, but was taken ill upon his march, in the province of Jirjaun; and when he arrived at Toos, became daily worse. Here he received intelligence, that the rebel Rafee had been defeated, and his brother taken prisoner, by Herfima, who sent him in chains to court. On his arrival, Haroon ordered the unfortunate criminal to be cut to pieces by a butcher, in his presence; but the execution was no sooner over, than the caliph was seized with a fainting fit. Upon coming to himself, the dream occurred to his mind, and he exclaimed, "This place, Gabriel, " is Toos, and here is my grave." He then

then ordered the attendant Mesroor^f to fetch a handful of the soil, which he brought with his sleeve drawn up to the elbow. “By the Almighty, exclaimed Haroon, this is the very arm, and hand, and soil, which I beheld in my dream!” From that instant his agonies increased, and he expired three days afterwards, in the year of the hijerah one hundred and ninety two.^g

^f Whom the readers of the Arabian Nights will recollect attending on Haroon, with his favourite, the unfortunate Jaffier Barmecide, in many a midnight ramble.

^g A. D. 807.

Some particulars in the above anecdotes are mentioned in the Universal History, but so slightly, as to render the relation of the oriental historian more at length, desirable.

THE FOLLOWING ANECDOTES ARE
TRANSLATED FROM A MANUSCRIPT
ENTITLED UZZULLEAUT UBBEED
ZAKKAUNEE, MENTIONED IN THE
ADVERTISEMENT.

53 A CERTAIN sultaun hearing that
a man of wit was reckoned in per-
son very like himself, was curious
to see him, and sent for him to court.
Upon his introduction, he said, “ I
“ remember your mother well. She
“ was a handsome woman, and used to
“ attend the harems of the sultaun and
“ nobility with rich goods and jewellery,
“ as a dullalla,^h reaping much profit
“ from her honourable calling.” The
wit, understanding the sultaun’s allusion,
replied, “ Not so; my mother was a
“ secluded woman, who never left her
“ house,

^h A brokers.

“ house, and knew nothing of trade;
 “ but my father was an eminent de-
 “ signer, who was frequently called to
 “ the gardens of the royal and noble
 “ harems, to lay out, sow flowers, and
 “ plant trees.” The sultaun admired
 his wit, and made him one of his inti-
 mate courtiers.

54 A farmer, with a very long and
 bushy beard, came to complain to the
 emperor Baber, that the renter of his
 district had demanded the tribute of
 an hundred loads of grain for ten loads,
 the actual produce of his harvest. “ Hea-
 “ vens! (said Baber) with that hundred
 “ loads of venerable beard of thine, how
 “ canst thou utter such a falsehood?”
 “ Alas! (said the farmer) if your ma-
 “ jesty reckons every hair of mine at
 “ ten pounds, it is no wonder that your
 “ officers so over-rate my ten loads of
 “ grain.”

An

An Arab came to one of the caliphs,
 and said, "I am a poor and distressed
 man." "That may be, (said the
 caliph) for all mankind are poor, ac-
 cording to the revelation of God,
 (the koraun) which says, O man,
 thou art helpless; and our holy pro-
 phet too declares the same." The
 Arab replied, "O caliph, I have re-
 solved on the sacred pilgrimage to
 Mecca." "May it prove auspicious
 to thee!" said the caliph, "for thy
 resolve is pious; and God has de-
 clared the pilgrimage incumbent upon
 him who has power to travel. The
 road is safe before thee; proceed on-
 wards." The Arab said, "I have
 no money for my expenses on the
 journey." "If that is the case,"
 replied the caliph, "the pilgrimage is
 excused thee; for it is only incumbent
 on those who have funds to travel.
 Go,

“ Go, therefore, and sit down at thy
 “ ease, for thou art excused from the
 “ trouble of the journey.” The Arab
 now became angry, and exclaimed, “ I
 “ came, O caliph, to request relief from
 “ thee, and not to ask decision on a
 “ religious point, or to listen to a ser-
 “ mon.”ⁱ The caliph smiled, and
 ordered him a thousand dirrims.

36 A poetical critic said to the cele-
 brated poet Jami, “ I have written
 “ ninety nine criticisms on the poems of
 “ Hafiz.” “ God have mercy upon
 “ thee, (said Jami) what answer wilt
 “ thou give to God at the last day?”

57 A poet who had been on a pilgrim-
 age to Mecca, on his return visited Jami
 with a volume of his poems, and said,
 that

ⁱ The caliphs were pontiffs, as well as tem-
 poral princes.

that by way of sanctifying them, he had rubbed the book on the black stone^k at the temple. “What a pity, (said Jami) “that thou didst not dip thy pages into “the holy well Zumzum !”¹

58 Hatiffee, the author of the much admired poem of Leila and Mujjenou, was sister's son to Jami, to whom, when the work was finished, he carried it for perusal, requesting his prayers for its success. Jami was delighted, and highly praised the performance. Hatiffee exclaimed, “Would that I had written it sooner, so “that ere now my work might have “been

^k Rubbing on the black stone is said to take away sin; and tradition records it to have been once white, but to have changed colour from the sins of the pilgrims.

¹ This holy well also purifies the taster of its waters; but any water would eradicate the characters of an oriental manuscript, the ink being only mixed with gum. Hence Jami meant, the poet's work was not worth preserving.

“been publickly known!” “If all
 “thou wantest is celebrity,” said Jami,
 “let it be hung up in the great market
 “place of the city, that all may see it.”
 “True, my lord,” said Hatiffée, “but
 “how will they know the author?”
 Jami replied, “Why hang up thyself
 “close to the book, that all may be
 “convinced who was the composer.”

54 Saalabi, one of the most favoured
 poets at the court of the caliph Munfoor,
 thus has related. One day I had com-
 posed an ode in praise of my patron’s
 victories, which I presented when he was
 in a chearful humour, and the caliph
 said to me, “Which dost thou prefer,
 “my [rewarding thee with three hun-
 “dred pieces of silver, or communi-
 “cating to thee three important max-
 “ims, each of which is worth the sum?”
 Willing to gratify the caliph’s pleasantry,
 I replied, “That lasting knowledge
 “was

“ was better than perishable coin.”
 “ True,” says the caliph; “ remem-
 “ ber, therefore, when thy vest is worn
 “ threadbare and thin, that thou take
 “ care to have on whole drawers.”
 “ Ah! said I, one of my hundred
 “ deenars is gone.” “ Secondly,” said
 the caliph, smiling, “ when you anoint
 “ your long beard, take care not to oil
 “ it lower than your collar, lest it foil
 “ your vest.” “ God help me,” said
 I, “ there goes my other hundred.”
 “ Thirdly,” said the caliph, laughing,
 and attempting to speak, when — “ For
 “ your majesty’s sake,” cried I, “ keep
 “ the other precious maxim in store for
 “ your own use, and give me only an
 “ hundred deenars.” Munfoor was
 highly diverted, and ordered me the
 whole three hundred.

A taylor following the army was
 wounded in the head by an arrow.
 When

When the surgeon saw the wound, he told his patient, that as the weapon had not touched his brain, there was no doubt of his recovery. The taylor said, “ If I had possessed any brains, I should “ not have been here.”

6 (A person coming to a mosque, saw his wife in conversation with a strange man, and entering, desired her to come away. The woman replied, “ It is “ written in our sacred koraun, Thou “ shalt not command in any house but “ thine own.” The husband asked what she was about. “ Ask no questions,” replied the wife, “ for the “ scripture says, Thou shalt not en- “ quire about what does not concern “ thee.” He again ordered her to come away, when she exclaimed, “ The holy “ book declares that mosques belong “ to God ; disturb not, therefore, his “ temple.” He attempted to seize her. She

She replied, “ The scripture says, Who-
 “ ever is in a mosque, to that person it
 “ is an asylum.” The husband was
 now confounded, and said, “ Plague
 “ upon a learned wife ! She has begun
 “ to study the koraun, and I fancy is
 “ come here to finish it.”

62 Jojee, a well known vagabond wit
 of Syria, was once upon a journey, and
 being almost famished, on passing thro’
 a village, saw a great crowd collected,
 and among them mourners and chaunters
 of the koraun, waiting to attend a fu-
 neral. He asked who was the deceased
 person, and was informed he was the
 head of the village ; upon which, know-
 ing that good fare attended such a so-
 lemnity, he resolved to stop. Having
 waited some time, and the procession not
 moving, he enquired the cause, and was
 told that the village corpse-washer had
 been called away to another funeral, and
 they

they waited his return, as they could not procure another. “ I am of that profession,” said Jojee, “ and have always the honour of washing and shrouding the chief men of my own district.” The friends and relations of the deceased (many of whom were come from a distance, and anxious to return home) requested him to prepare the body; to which he consented. Being introduced into the house, after taking a hearty meal, he was desired to perform his office.

Jojee, who had never seen a corpse washed, was at a loss what to do. At length, casting his eyes over the court of the house, he saw that a brook ran thro’ it, which made him think of a stratagem. Addressing the company, he said, “ I have read in a sacred book, that if a corpse is washed in a stream, both it and the soul will be purified from sin. Since, then, a brook so fortunately

“ flows through the court, do not give
 “ up so great a blessing, but bring the
 “ corpse, the shroud, and the bier, to
 “ the brink, that I may wash it.” They
 did so, and also gave him the clothes of
 the deceased, (the usual perquisite of the
 washer) and a sum of money. Jojee
 then said, “ My friends, you must all
 “ retire without the walls, for the holy
 “ angels will attend ; and if the deceased
 “ was a virtuous man, they will assist
 “ me ; but (which God forbid !) if he
 “ was wicked, as a thief, or adulterer,
 “ they will disfigure him.” All present
 attested the virtues of the defunct, and
 retired. Jojee being left alone, began
 to pray aloud, and tying his own thread-
 bare turban round the neck of the corpse,
 dragged it into the stream, and gave it
 several duckings. At length the turban
 broke, and away went the body.

Jojee having considered a little, ga-
 thered up the shroud, &c. and exclaimed,

as

as if in ecstasy, "Come in, my friends."
 All the company having entered, he
 said, "Good tidings! good tidings!
 "your lamented friend was indeed a
 "righteous man. While I was washing
 "him, and praying, lo! a troop of
 "angels descended, and after paying
 "adoration to the corpse, and clothing
 "it in robes of gold and azure, placed
 "it on a brilliant throne, with which
 "they accompanied it to heaven, say-
 "ing, as they ascended, that it was too
 "holy to be placed in earth, but should
 "be deposited in the courts of paradise,
 "till the day of resurrection."

The relations of the deceased were
 in raptures at this account, and requested
 the miraculous washer to abide with
 them a few days, that they might have
 the benefit of his prayers; to which he
 consented. On the third day, however,
 the body was found floating in the
 brook, not far from the village. The

relations of the deceased now attacked Jojee, and accused him of deceit; when he replied, “What I said, O musful-
 “mauns, was true, and as far as my
 “eye could reach, I saw the blessed
 “angels ascending with the corpse on
 “the throne towards heaven. As the
 “examining angels on the way, how-
 “ever, may have asked your friend
 “some questions, which he could not
 “satisfactorily answer, he may have been
 “hurled down for his misdeeds; and
 “you know I did not undertake to be
 “his security at the day of judgment.”

18 The abovementioned Jojee being another time on a tramp, came to a village where a funeral was passing. In hopes of getting something, he asked the friends of the deceased if they wished to have the dead restored to life, as he could gratify them. They replied, “Yes;” when he desired them to place the

the body in an inclosure, and to bring some good cheer to entertain the reanimating angels, and especially a pot of the finest honey, the choicest bread, and the sweetest oil. This being done, he ordered all to retire, and leave him with the corpse. He now began to satisfy his hungry appetite, and uttered at times in a loud voice some strange words. At length, when satisfied, he called in the friends of the deceased, and enquired what trade he was of? They replied, "A weaver." "Alas!" said Jojee, "I wish, my friends, you had not gone to such expence before you acquainted me, for the body of a weaver is the only one I am restrained from reanimating by the laws of my art."

A linen-draper had a wife, a daughter, and a female slave, who were all very deaf. Going one day to his shop, he found he had forgotten his keys, and

returning home, desired his wife to fetch them from the chamber. "Thank you, my love," said the wife, (thinking he had spoken of some ornaments he had promised her) and addressing her daughter said, "My dear child, your father has made me quite happy by his kindness." "My dear mother," said the girl, (who fancied her parents were settling her marriage) "you know I shall be very happy to have any one whom you approve; but am particularly so, that it is Lalloo, whom I confess I love. My dear nurse," said she to the slave, (who fancied they had agreed to give her her freedom) "I am going to be married." "God preserve thee!" said the slave, "and may heaven reward you all for such a liberal act!" The linen-draper, not thinking it worth while to undeceive them, fetched his keys, and ran laughing to his shop.

In

In a season of great drought, in Persia, a schoolmaster at the head of his pupils marched out of Shirauz in procession, to pray for rain; when a humorous fellow asked where they were going? the tutor told him, and said, "He doubted not but God would listen to the prayers of innocent children." "My friend," said the humourist, "if that was the case, I fear there would be no schoolmasters left alive."

A preacher one day said in the mimber (pulpit), that God would forgive the black for the sake of the grey-bearded. "Heaven help me!" said a man with a red beard, "I must, I fancy, be condemned of course."

There

67 There was a bad preacher, whom no one attended who had once heard him. Descending from the pulpit one day after sermon, he missed his slippers, and accused the muezzin (clerk) of stealing them. "I am rightly served," said the man, "for being the only one who staid to hear thee."

68 A very bad performer once in a coffee house sang repeatedly in a shocking tone, "Let a lover do what he may, he is excuseable." The company were offended at his discord, but he would not desist. At length, a young fellow threw a cup of sherbet in his face, and the musician being enraged, the humourist cried out, "I am in love, I am in love, as all my friends here well know." The musician was forced to retire from the cutting laughter of the company.

A person

769 A person who had from great wealth fallen into poverty, chancing in a company to sneeze loudly, some present mistook it for a break of wind backwards, and uttering a curse, abused him. The man laughed, and said, "How times are changed! for when I was rich, if I broke wind backwards, all in company supposed I sneezed, and cried, God bless thee! but now, when I only sneeze, they mistake the matter, and cry, God curse thee."

770 A rich Shirauzee, a rich Shirwaunee, and a poor Cazveenee, went together on a pilgrimage to Mecca. When the holy ceremonies were finished, the first, in gratitude for the completion of his religious vow, manumitted his slave named Mubarik, and the second liberated his female slave Rooshana. "I," says the cazveenee, "have no slaves to free; but I most cordially liberate my wife and children"

“children from having any thing to do
“with me.”

14 Mahummud Umgir, a celebrated poet of Persia, had through the importunity of his friends, married an old and very ugly woman, who turned out also of a very bad temper, and they had constant quarrels. Once in a dispute, the poet made some comparisons between his wife and himself, and night and day. “Curse upon thy nonsense,” said the scold, “night and day were created long before us.” “Hold a little,” said the poet, “I know they were formed long before me, but whether before thee, admits of great doubt.”

15 A man married, and his wife when seen by him proved to be very ugly. A few days after the nuptials, she said to him, “My life, as you have numerous
“relations,

“ relations, I wish you would inform me
 “ before whom of them I may unveil.”^m
 “ My soul,” said the man, “ if thou
 “ wilt but conceal thy face from me, I
 “ care not to whom thou shewest it.”

¶ The wife of a very poor man was
 going on a visit of condolence; when
 the husband said to her, “ My dear, if
 “ you go, who is to take care of the
 “ children, and what have you left for
 “ them to eat?” She replied, “ As I
 “ have neither flour, nor milk, nor but-
 “ ter, nor oil, nor any thing else, what
 “ can I leave?” “ You had better stay
 “ at home then,” said the man, “ for
 “ our’s is the true house of condolence.”

¶ A profligate fellow said to a woman,
 “ Let me kiss thee, that I may know
 “ who

^m The females of rank in Asia appear unvei-
 ed only to very near relatives.

“ who kisses best, thou, or my wife.”

“ Go, and ask my husband,” said she,

“ for he can tell thee, as he has kissed

“ both of us.”

A miser was asked whom he thought the man of most fortitude. “ He,” said

the miser, “ who can see the beards of

“ an hundred fellows wagging at meals,

“ and does not grudge them their

“ meat.”

A person asked a miser, when he might esteem himself perfect in patience

and forbearance. “ Whenever,” said

the niggard, “ thou canst bear to see a

“ fellow break thy bread, and not break

“ his head.”

An insolent beggar went to a rich man, and said, “ My brother, you

“ know

“ know we are all the children of Adam
 “ and Eve, and ought all to have a
 “ share in property alike. You are a
 “ steward, so give me mine.” The
 rich man gave him a dirrim; at which
 he grumbled. “ My dear brother,”
 said the rich man, “ make no noise, for
 “ if all our other brethren should hear,
 “ and claim their shares, you will not
 “ have half so much.”

¶ An importunate beggar went to a
 miser, and asked for a garment, saying
 that his object was to have something to
 remember him by. “ My friend,” said
 the miser, “ as thy end is to remember
 “ me, I shall give thee nothing; for I
 “ am sure thou wilt remember a refusal
 “ much longer than a gift.”

¶ A poor man once came to a miser,
 and said, “ I have a boon to ask.”
 “ So

“ So have I,” said the miser, “ grant
 “ mine first, then I will comply with
 “ thine.” “ Agreed,” said the petition-
 er. “ Well then,” said the miser, “ my
 “ request is, that thou ask me nothing.”

A glutton complained to a physician,
 that he was much afflicted with cholicky
 spasms. “ What hast thou eat to-day,”
 said Galen, “ and how dost thou gener-
 “ ally live?” The glutton informed
 him that he had been at a feast, and
 rather exceeded his usual fare, which was
 so and so daily. “ Well,” said the
 doctor, “ if happily thou dost not die
 “ to-night, I would advise thee to hang
 “ thyself to-morrow, for death alone
 “ can rid thee of thy complaints.”

A religious enquired of a celebrated
 casuist which point he should look to
 when performing his devotional bathing
 in

in the desert. "Towards thy clothes," replied the lawyer, "lest they should be stolen."

A patient complained to a physician of the windy cholic. "What have you been eating?" said the doctor. "Parched barley too little done," replied the sick man. "Go, and consult a farrier," said the physician, "for it is his business to cure beasts."

An astrologer was condemned to the gibbet, when some one asked him why he did not foresee his fate, and avoid it. "I saw clearly, (said he) that I was to be exalted, but I did not enquire of the stars how it was to be."

A rich man who had conferred great favours upon a poet, was taken ill, and

x

continued

continued a long time indisposed; during which the son of verse never visited him. At length the patron recovered, and on the poet's coming to pay his respects, received him coolly, and asked why he had not enquired after him during his illness. "My dear sir," said the poet, "hearing of your disorder, I
 " was so absorbed in contemplations for
 " the composition of your funeral dirge,
 " that I never thought of visiting you."

85 Dulkhuk, a celebrated droll of the court of sultaun Mhamood, had been guilty of a crime. The sultaun commanded him to be executed in his own presence. The executioner waved his scymetar round the head of the criminal, who trembled with apprehension; on which some pert lords of the court said,
 "Thou wretched coward, man came
 "into the world in an instant, and must
 "go out of it as suddenly." "That
 "is

“ is very true,” said poor Dulkhuk,
 “ but as I am just now not prepared for
 “ my exit, and your lordships are, sup-
 “ pose one of you takes my place.”
 The sultaun could not resist laughing,
 and pardoned Dulkhuk.

A loose fellow was brought as an
 evidence in a court of law, on a point
 of religion. One of the judges asked
 him if he knew any thing of religious
 ceremonies. “ Yes,” replied he, “ I
 “ understand them all.” “ Well,” said
 the judge, “ didst thou ever wash a
 “ corpse for the burial ?” “ My profes-
 “ sion is that of a washer of the dead,”
 said the man. “ What dost thou repeat
 “ in prayer, whilst thou art dressing the
 “ corpse ?” rejoined the judge. “ Why
 “ I always first say to the corpse, Happy
 “ fellow, thou hast now escaped the
 “ chance of being cross questioned be-
 “ fore a judge.”

A profligate infidel had embraced the mussulmaun faith. When he was circumcised, the divines told him that he was now become as it were new born. About six months after his conversion, he was accused, by some zealous neighbours, of neglecting the rites of religion, and not saying his prayers. "My dear friends," said he, "I am but six months old, and did you ever hear of one at my age being able to pray?"

A covetous, but very vain nobleman, employed an architect to erect for him a splendid mausoleum. When it was finished, he said to the builder, "Is there any thing wanting to complete it?" "Nothing but your lordship's corpse," replied the architect.

A pre-

A pretended wit was very free in playing his tricks upon a modest man, who told him, that he would do well not to make himself ridiculous. "My friend," said the wit, "the materials of my composition are such, that I cannot help being so." "No!" replied the other, "thou art formed of good materials, but they want to be well beaten into decent form."

Mola Subzwanee, a celebrated poet, relates, that once, in a town where he was unknown, he was cheated, and applied for redress to the cauzee, who was notorious for corruption. "On my introduction," says he, "I cried, 'Do me justice.'" "What hast thou brought me?" exclaimed the magistrate. "Nothing," said I, "for it is unlawful to offer or accept a bribe." "I have decreed otherwise," said the judge. I observed, that "to forfeit religion for worldly good, was not

“ prudent.” “ Friend,” says he, “ I
 “ know the want of money, but I know
 “ not the truth of religion.” “ My
 “ lord,” replied I, “ ill-gotten riches
 “ will sink you, as they did Karoon,
 “ into the bottomless pit.” “ I would
 “ not believe so,” exclaimed he, “ tho’
 “ Moses and Aaron were to tell me so.”
 “ Consider,” said I, “ that to-morrow
 “ may prove the day of judgment.”
 “ Friend,” said he, “ we are instructed
 “ to let to-morrow take care of itself.”
 “ Well,” continued I, “ think of thy
 “ reputation.” “ Fool,” said he, “ who
 “ ever brought grist to his mill by repu-
 “ tation ?” I said, “ I had ten witnesses
 “ to prove my claim.” “ That may
 “ be,” said he, “ but unless thou see’st
 “ me, I know ten others that will dis-
 “ prove it.” I now departed, says the
 poet, and on my return to court repre-
 sented his behaviour to my patrons, who
 procured his dismissal.

91 It is related, that Alexander the Great once, on an expedition, perceived an officer mounted upon a sorry looking horse, that seemed unfit for service. Alexander himself rode a fiery steed, scarcely manageable. He abused the officer, for being so badly mounted, and said, "What good canst thou do me
 " in action, with such a poor beast?"
 "Please your majesty," replied the officer, "I mean to keep my post; but
 " you seem to me, from the choice of
 " your charger, already prepared to run
 " away." Alexander was so pleased at the repartee, that he immediately presented the officer with his own horse, and all the magnificent trappings.

At a banquet, when solving enigmas was one of the diversions, Alexander said to his courtiers, "What is that
 " which did not come last year, has not
 " come this year, and will not come

“next year?” A distressed officer starting up, said, “It certainly must be our arrears of pay.” The king was so diverted, that he commanded him to be paid up, and also encreased his salary.

93 A foldier was flying in battle, when some of his friends called out, “How canst thou be so infamous? All thy fellows witness thy disgrace, and curse thee for a coward.” “That may be,” said the runaway, “but I had rather be cursed alive, than blessed as a dead hero.”

A very greedy person at a feast, used his whole hand,ⁿ that he might seize the larger morsels. “For shame,” said a guest, “the devil only uses his five

ⁿ The orientals use not knives or forks, but take up their morsels with the thumb and three fingers of the right hand.

“ five claws at meals.” “ What can I
do ?” said the glutton, “ since God
has not given me fix.”

A patient complained of a pain in
his stomach. “ What hast thou been
eating ?” said the physician. “ Bread
that was burnt,” replied the man.
Upon this the doctor gave him a colly-
rium for his eyes. “ I told you I had
the cholic,” said the man. “ True,”
answered the physician, “ but had thy
eyesight been good, thou wouldst have
seen that thy bread was burnt.”

96 A preacher in a mosque began the
history of Noah, with this quotation
from the koraun, “ I have called Noah ;”
but, forgetting the rest of the verse,
repeated the same words over and over.
At length, an Arab cried out, “ If
Noah will not come, call somebody
else.”

97 One of the Ommiad caliphs newly acceded to the throne, observed to a courtier, that he wondered the people did not rejoice more, as upon his accession the plague in Bagdad disappeared. "Ah! please your majesty," said the wit, "God was too just to visit us with two calamities at once." The caliph smiled, and made him a handsome present.

A certain man of learning says, "I was one day sitting with some friends, when a woman came up, and stared long earnestly in my face; upon which I desired a servant to ask why she did so? Word was brought me, that she said, My eyes to-day had been guilty of a great fault, and I resolved to mortify them by fixing them awhile on thy ugly face."

Hafiz

Hafiz writes, I never was so mortified as one day, at the following malicious trick. A girl laid hold of me in the street, and led me to a painter's, to whom she said, "Just such as this man," and then ran off. I enquired of the artist what she could mean by such an expression. He smiled, and said, "She had desired me to draw her a picture of satan. I told her I knew not in what form to represent him; and begged she would fetch me a model; upon which she went, and brought you here."

A beggar knocking at a door, the master of the house said from within, "The women are not at home." "I wanted a piece of bread," cried the beggar, "and not to kiss the women."

A school-

A schoolmaster said to his son,
 “What a dunce thou art!” “If I was
 “not,” replied the youth, “I must
 “certainly be a bastard.”

A madman stole unperceived into
 the audience tent of a certain sultaun,
 and laid himself down upon the throne
 to sleep. He was soon disturbed by the
 attendants, and carried before the sul-
 taun, who commanded him to be basti-
 nadoed. “God have mercy upon your
 “majesty,” exclaimed the madman,
 “for if I, who for having scarcely re-
 “posed an hour upon a throne, have
 “merited such punishment, what dost
 “thou deserve, who hast reclined upon
 “it so many years?” The sultaun was
 confounded, dismissed the lunatic, and
 became thoughtful on his own condition.

A

An

An impostor assumed to himself the character of the Deity, and was accused before the caliph, who said, "It was but
"last year that I put to death a pre-
"tended prophet." "You did right,"
exclaimed the impostor, "for I did not
"send him."

It is related that, during one of the prophet's campaigns, one of his followers requested of him a camel to ride, as, from overmarching, walking was become difficult. The prophet replied, "I will
"give thee a camel's colt." The man was vexed, and exclaimed, "What shall
"I do, O prophet of God, with a colt?"
"I want a camel to ride, for I have
"not strength to march on foot." Mahummud smiled, and said, "Didst thou
"ever see a camel that had not been a
"colt?"

A per-

105 A person, one day, coming to the prophet, said, "My father wants thee." The prophet replied, "Is not thy father the man that has white in his eyes?" "Certainly not," said the man surprised. Mahummud, smiling, said, "Why, thou foolish fellow, didst thou ever see a man whose eyes were not surrounded by white?"

Mahummud and Ali were once eating dates together, when the former placed all the shells on the plate of the latter unperceived, and, when they had finished, said, "He who has most shells must have eaten most dates." "No," says Ali, "he surely must have eaten most who has swallowed the shells also."

Some time before the divine command to keep women from the public view

view was revealed, the prophet and his wife, Ayesha, were sitting together, when Zohauk, a celebrated and valiant chief of Medina, but who was hideously ugly, came to pay him a visit. In the course of conversation he said, “ I have
 “ at home, O prophet, two concubines
 “ much excelling in beauty the woman
 “ who sits by thee, and will, if thou
 “ chusest, give thee one of them.” On this Ayesha, affronted, said, “ Pray,
 “ who is handsomest, thou or thy
 “ women?” “ Bless thee,” said Zohauk, “ neither of them are equal to
 “ me in beauty.”

An Arabian once, in a mosque where Ali was present, said his prayers in such an improper manner of pronounciation, as enraged the caliph, who, when he had ended, reproved him, and hurling his slippers at his breast, commanded him to repeat them; which the Arab did, with
 great

great propriety of tone and emphasis. After he had done, says Ali, " Surely
 " thy last prayers were better than the
 " former." " By no means," replied
 the Arab, " for the first I said from
 " devotion to God, but the last from
 " dread of thy slippers."

109 A Jew said to the venerable Ali in
 argument on the truth of their religion,
 " You had not even deposited your
 " prophet's body in the earth, when you
 " quarrelled among yourselves." Ali
 replied, " Our divisions proceeded from
 " the loss of him, not concerning our
 " faith; but your feet were not yet dry
 " from the mud of the Red Sea, when
 " you cried unto Moses, saying, Make
 " us gods like those of the idolaters,
 " that we may worship them." The
 Jew was confounded.

A per-

A person complained to Ali, saying,
 “ A man has declared he dreamt that he
 “ slept with my mother, may I not in-
 “ flict upon him the punishment of the
 “ law ? — what is it ? ” Ali replied,
 “ Place him in the sun, and beat his
 “ shadow ; for what can be inflicted on
 “ an imaginary crime but imaginary
 “ correction ? ”

A cavalry officer having had his horse stolen, went about the streets, enquiring after him. One said to him, it was your own fault, why did you not take care of him ? Another remarked, that it must have been the negligence of his slave in not locking the door ; while a third said, the porter of your inn was in fault in not watching the gate. “ Very true,” said the officer, “ I find we were the only
 “ persons guilty of offence, and that the
 “ thief alone is free from fault.”

112 A soldier was riding a vicious mule, when starting at somewhat in the road, the bridle broke, and he ran away. A friend meeting the soldier, enquired where he was riding so furiously. "Wherever my mule pleases," said the soldier.

Assim relates, that Haroon was once eating his evening meal, when a roasted kid was set before him. An Arab of the desert passing, the caliph ordered him to sit down and partake, which he did with a ravenous appetite. "Why, thou tearest the animal with such fury," said Haroon, "as if its fire had butted thy child to death." "That is not the case," replied the Arab; "but thou lookest upon it with such a grudgeful and piteous eye, as if its mother had given thee suck."

An

An half-starved Arab was travelling the desert, when suddenly he reached a man who had spread his cloth by the road-side, and was eating with a good appetite. The Arab made the usual salute, and sat down by him. "Whence comest thou?" says the latter. "From thy village," replied the hungry Arab, hoping for an invitation to partake. "Didst thou see my house?" continued the glutton. "Yes," answered the Arab, "and a well-built and handsome one it is, whose stories touch the skies, and its courts are elegant as the courts of paradise." "Did you see my shepherd's dog?" "Certainly; and he so well guards thy herds and flocks, that the wolf dare not come near them." "Did you see my son Khalid?" "To be sure; he was at school, most cleverly reading the koraun in an eloquent tone to his tutor." "How is the mother

“ of Khalid ? ” “ Charminglly ; and
 “ there is not a more notable manager
 “ or better talker in all Arabia, either
 “ man or woman, or more celebrated
 “ for her charity and goodnefs.” “ Did
 “ you fee my camel that fetches our
 “ water ? ” “ Yes ; and he is in great
 “ order and ftrengh.”

The man having heard all this welcome news of his wife, fon, and property, was fo pleafed, that he began to eat with great relifh, but did not ask the famifhed Arab to pick a bone. The mortified wretch, whose ftomach now began to burn with the fire of hunger, was afhamed of his late flattery, and faid to himfelf, It is neceffary I fhould address this miferly glutton in another way. Juft then a dog paffed, and, allured by the fcent of the meat, ftopped and wagged his tail.

“ Had

“ Had thy poor dog been alive,” said the hungry Arab, “ he would have wagged his tail just in this manner.” “ Alas !” said the man, “ is my dog dead ? how did he die ?” “ From drinking the urine of thy camel,” said the Arab. “ Did my camel die also ?” exclaimed the eater. “ No,” said the Arab, “ but they killed him for the mourning repast of Khalid’s mother.” “ Alas ! is the mother of Khalid dead ?” “ Yes,” replied the Arab. “ What illness occasioned her death ?” “ Why, she so beat her head against the tomb of poor Khalid, that she died of the bruises.” “ Ah ! is my son Khalid gone also ?” “ Unfortunately so,” said the Arab, “ for a violent earthquake having overthrown thy mansion, he was crushed to death in the ruins.” When the surly glutton heard all this alarming intelligence, he desisted from eating, and, leaving all behind him, hastened homeward

as fast as possible ; while the hungry Arab sat down, and feasted on his victuals.

A syed had a quarrel, and in the course of dispute said to his antagonist, " How darest thou, fellow, to oppose " and revile me, when thou art commanded in the sacred koraun, after every prayer, to reverence and bless me ? for it is written, Thou shalt say, " O God ! send blessings upon Mahumud and his descendants." " True," said the man, " but the words pious and virtuous follow in the sentence, and " thou art neither."

END OF THE ANECDOTES.

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and the original has been so used

ADVERTISEMENT.

THE following are translated from a very
 numerous Collection of the Letters of the Em-
 peror AURANGZEB, in those languages, now in
 my possession, entitled ADAB AURANGZEBI.
 or, COMMENTARY EPISTLES OF AURAN-
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 or principal Persian Secretary. They fully
 display the actual character of that emperor,
 who, under the title of Great Mogul, made
 his way to the throne of Hindostan by
 the expedition and impetuosity of his father
 SHAH

a Conqueror of the world: which title AU-
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THE following are translated from a very numerous Collection of the Letters of the Emperor AURUNGZEBE, in three volumes, now in my possession, entitled ADAUB AULUMGEEREE, or, COMPLIMENTARY EPISTLES of AULUMGEER,^a and were preserved by his Meer Moonshi, or principal Persian Secretary. They fully display the artful character of that emperor; who, under the cloak of zeal for religion, made his way to the throne of Hindoostan, by the deposition and imprisonment of his father

SHAW

^a Conqueror of the world; which title AURUNGZEBE assumed on his accession to the throne.

SHAW JEHAUN, the execution of two of his brothers, and expulsion of a third.

It is probable, that success impressed his mind, as it has done those of fanatics in every part of the world, with a belief that he was peculiarly favoured by heaven. His zeal, however, at length impelling him to act towards the Hindoos with the severity authorized by the koraun against unbelievers in the Mahummedan faith, drove them to desperation. Hence arose the combination of Mharatta states, and the downfall of the once illustrious family of TIMOUR, which began at the close of his reign, and was very rapidly completed.^b

^b A full account of these events is detailed in the translation of FERISHTA's History of Dekkan, and of the Reigns of the later Emperors of Hindoostan, from other authors, by JONATHAN SCOTT, published by Mr. STOCKDALE.

LETTERS
OF
THE EMPEROR AURUNGZEBE,
OR,
AULUMGEER OF HINDOOSTAN.

LETTERS
OF
THE EMPEROR AURUNGEER

AURUNGEER OF HINDOOSTAN IN
CONFINEMENT AT AURANGABAD

After offering the customary
prayer and regards to the
sublime authority, the sacred pages
(wholly written with the auspicious pen)
which contained their honouring arrival
by

LETTERS, &c.

LETTER I.

**AURUNGZEBE TO SHAW JEHAUN IN
CONFINEMENT AT AGRA.**

AFTER offering the customary duty and regards, I represent to the sublime audience, that the sacred pages, (wholly written with the auspicious pen) which conferred their honouring arrival
by

by the hands of Matimud Khaun, informed me on the several points contained in them, both in verse and prose. Their contents have induced me, overcome by shame, — though of justifying myself I sensibly feel the difficulty and hardship, and on account of which I have so long declined sending petitions, and shut the door against rumours and hearsay — to offer replies to the various allegations freely and plainly, in order that the real state of affairs may appear, and the necessity of writing again upon the same subjects be done away.

It cannot be unknown to your mind, enlightened as the sun, that I have repeatedly represented, if your majesty would discontinue writing letters to excite disorders which can have no good effect, it would be most beneficial for the country. As your majesty, notwithstanding your profound wisdom and judgment, neglecting the propriety of
the

the request, indignantly declared I must not expect such concession from you, I judged it expedient to close the doors of contention, by ordering the stubborn-backed eunuchs,^c the chief promoter of trouble, to my presence.

The verses, transcribed a second time by your pearl-shedding pen,^d are just, and applicable to late events.^e If your

^c It is probable, that Shaw Jehaun, after his deposal and confinement in the palace of Agra, employed the eunuchs of his haram (generally the most faithful and attached among the domestics of an eastern prince) to convey letters to his old courtiers, inviting them to rise and deliver him from captivity, and the usurpation of his hypocritical son.

^d That is, in the emperor's own hand-writing.

^e The verses here alluded to were probably the following, which appear in a letter to Shaw Jehaun, inserted in the history of his reign by Mahummud Saleh. They begin the letter.

“ God only is mighty, and sovereign without a
“ partner. Seest thou another exercising authority;
“ he is only deputed.

“ His

your majesty had not in the beginning
of the troubles supported the eldest
prince,^f (whose honour, ability, and
piety

“ His are the keys of the gates of conquest, and
“ of treasures. By the strength of his own arm no
“ one has opened them.

“ Art thou truly wise? consult futurity, and not
“ the perishable goods of this world, which is full of
“ trouble.

“ This world floats on water, and the wise know,
“ that the stream has no fixture or stability.”

After upbraiding Aurungzebe with his rebellion, Shaw Jehaun concludes his epistle with the following verses.

“ Ah! thou who once wert an embryo in the
“ womb, and next appearedst an endearing infant;

“ Gradually thou startedst up into youth, straight
“ as the cypress, and of aspect like silver;

“ At length, thou becamedst of celebrated fame,
“ leader of the field, and hero of the combat;

“ Yet, what thou hast seen has passed away, and
“ what thou now beholdest, will not remain.

“ Ere the vicissitudes of the world shall wrest the
“ reins of ability from thy hands, be grateful for
“ benefits, for God regardeth the grateful.

“ Let thy conduct to thy benefactor be grateful,
“ that the Almighty may grant all thy desires.”

^f Dara Shekkoh, who was intended by Shaw Jehaun as his successor in the empire. Being betrayed

piety are perhaps by this time known also to yourself^g) had not exalted him to the highest rank and confidence, and, to flatter and appease him, had not chosen to have disgraced your other children; parties would not have been formed among the courtiers, or despair have overcome hope. Most probably, in such case, the flames of contention would not have blazed to such a height, nor all this calamity have occurred. Ah me! my friend and my garments.^h

Z

Alas!

betrayed, after several defeats, into the hands of Aurungzebe, he was condemned as an apostate to the Mahummedan faith, by an assembly of zealots, and beheaded. A most affecting, and, I dare say, true account of this unhappy prince's misfortunes is given by the physician Bernier, who saw him in his distress. Vide Bernier's Voyage to Surat, in Churchill's Collection from Lord Oxford's MSS.

^g Ironically meant.

^h I cannot explain this proverb; but doubtless it is of force in the Persian.

Alas ! that I should be accused of having in my former letters written in improper and disrespectful terms to your majesty ! God forbid, that even an irreverent thought towards you should enter my mind. Probably, I may have used opprobrious epithets when speaking of my brother ; and why should such be understood as disrespectful to your majesty ? By what names does not your majesty still call Khooffroo and Perweze, who departed to the place of non-existence long before the days of your accession to empire, and from whom to you no injury or offence occurred ?[†] If certain persons, whose enmity, past all bounds, who repeatedly opposed me in battle, heaping upon themselves the dishonour

[†] Khooffroo was the eldest brother of Shaw Jechaun, by whom it is strongly suspected he was put to death. Perweze was the second brother, who, when Shaw Jechaun rebelled against his father Jechaun-geer, commanded the armies sent against him, and was successful.

honour of flight, and the marks of whose wickedness are not yet expunged,^k are mentioned by me in a way befitting their deserts, and I cease to name them with ceremony and respect, what crime can be attributed to me? The favoured of the Almighty cannot be disgraced. He is truly great whom God, according to his scripture, (He exalteth whomsoever He chuseth^l) blesteth under his auspices, endoweth with dignity above his contemporaries and equals, and having prepared for him by his sole bounty the requisites of distinction, rendereth him among mortals respectful and exalted.^m

Z 2

Your

^k By this expression it is certain that this letter must have been written before the expulsion of sultaun Shujah from Bengal.

^l Quotation from the koraun.

^m Sad proof this, of the effect which the fanatic tenet of predestination among the Mahummedans has upon the mind. Instances equally baneful have not been wanting of the operation of the same principle on the breasts of Englishmen, and other Europeans. Cromwell's cant, and that of his partizans, is not unlike that of Aurungzebe.

Your humble disciple hath already repeatedly declared to your august audience, that my object in marching towards Agra was not rebellion, or to depose the emperor of Ifflaum.ⁿ The Penetrator of all secrets is my witness, that this unworthy and unlawful idea had never glanced on the mirror of my heart.

As, during the extreme illness of your majesty, the reins of power had dropped from your hands, and the eldest prince, who had not even the resemblance of a mussulmaun,^o having obtained arbitrary rule and authority, exercised unlimited controul,

ⁿ The mussulmaun religion.

• Dara Shekkoh had prevailed upon Shaw Jehaun to allow great indulgences to his Hindoo subjects, adopted several of their customs, and even composed a book called *Mujmeh al Bharein*, or *Confluence of the two Seas*, in which is attempted a union of the Mahummedan and Hindoo religions. This gave great offence to mussulmaun zealots, among whom Aurungzebe was, or pretended to be, most zealous.

controul, and revived the customs of infidelity and atheism throughout the empire; thinking it lawful, politic, and just to overthrow his designs, I advanced to these parts. My first battle was with wicked infidels, who had destroyed mosques, and erected on their sites temples to their idols.^p The second engagement was against the evil-acting atheists;^q and, as my intention was virtuous, in each, with an inferior force, I became successful, and preserved without a wound.

As your majesty, then regarding me as a criminal, endeavoured that the prince in disposition like Pharaoh, coming again into the field, should reillumine the countenance of atheism, and, in

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such

^p Jeswunt Sing, the powerful raja of Rhatore, commanded in this battle; which was fought near Oojein, the capital of Malwa, A. D. 1658.

^q Meaning his brother Dara and his friends, whom he defeated, about twenty miles from Agra, in the same year.

such case, the success of the treacherous would have caused the destruction of the subjects and the empire; I, from necessity, relying upon justice and truth, submitted myself to the heavy burden of government, the care of the people, and protection of the venerated faith of the prophet; than which objects, the wisest and most virtuous agree, there can be none more meritorious in this world, or which can be better guides to happiness hereafter.

It was written by your majesty, that seizing the possessions of another was contrary to religion. Surely it cannot be unknown to your mind, expansive as the ocean, that the treasures of kings and rulers are for the good of the state and religion;

Is there not some resemblance between this cant, and the language which Shakespeare gives to our Richard the Third? also that of the manifestoes of a lately deceased northern empress upon her accession to the throne?

religion ; not a personal property or inheritance. From hence it is, that the zukkaut* of such property is not given in charity. The Most High commits them for a time to each of the accepted of his presence, for the support of mankind, and resigns to such chosen agent the reins of government ; that dealing with all according to the rules of justice, and regarding the rights of claimants with fairness and integrity, he may consider himself merely as a trustee for the public good. Perhaps, the learned of this age, from fear or flattery, may not have informed your majesty, that no one can claim the public treasure as his sole property.

To conclude ; as it is certain, that no occurrence issues from the concealment of secrecy without a divine decree,

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(which

* The fortieth part of all private property, required by the koraun to be given annually in alms.

(which truth is evident to all) what cause is there that this important event,^c which certainly was by the will of God, and in which the force and power of individuals had no concern, should be to me matter of obloquy and reproach? It is clear that it could not have happened without the command of the Ruler of the Universe, and the agency of Providence was appointed for me, its forced and hesitating servant.

Your majesty is superior to all in wisdom and penetration; why then, disregarding the source of these providential events and divine occurrences, do you look for other causes? Why, submitting yourself to the acts of the Almighty, of whose power this declaration, “God will do what pleaseth him, and command what he willeth,”^u is a striking testimony, do you not quit this unavail-

^c The deposal and confinement of his father.

^u Quotation from the koraun.

unavailing path of complaint, full of danger,^w that sorrow and mourning may give place to ease and satisfaction ; resignation and patience be not lost ; or your situation, which cannot be altered, pass away in vain imaginations. Your well known forbearance must be my apologist for this prolixity.

^w Here seems to be conveyed a threat of death.

LETTER

written respecting the evil deeds of myself, who am overwhelmed in crimes, and how and how many have become known.

It is not concealed from your mind, your situation, which cannot be altered, enlightened as the sun, that I have never yet attempted to blot the merits of my own actions, but have been always ready to acknowledge my faults, and am to fill.

Since the period of my arrival at years to distinguish good from evil, I have not neglected common ends.

LETTER II.

AURUNGZEBE TO SHAW JEHAUN.

AFTER offering the accustomed duty, I represent to the most sublime audience, that the respectable firmaun, full of reproaches, which was issued on the ninth of the present month, conferred its honouring arrival, and what was written

written respecting the evil deeds of myself, who am overwhelmed in crimes, became known.

It is not concealed from your mind, enlightened as the sun, that I have never yet attempted to blazon the merits of my own actions; but have been always ready to acknowledge my faults, and am so still.

Since the period of my arrival at years to distinguish good from evil, I have not neglected my utmost endeavours to obtain the approbation of your sacred mind, though thro' your partiality to my eldest brother, (who possessed no talents but an hypocritical flattery, a smooth tongue, and superabundant vein of ridicule, and whose heart, in attachment to his benefactor, accorded not with his professions;) I, at his improper instigation, experienced repeated affronts, of which your former firmauns are ample proofs.

proofs. In the hope that unfeigned duty and submission would finally produce their deserved reward, I deviated not in the least from the path of loyalty and obedience. If your majesty did but express satisfaction at my endeavours, I was happy. However, as at such times no impression was made by my sincerity, nor falsehood distinguished from truth; as the purity of my intentions and firmness of my attachment were neglected, and the flanders of my enemies prevailing, the friend was not distinguished from the foe, nor right from wrong; so that I was not esteemed worthy of confidence or favour — now — that I have really been guilty of various affronts and disrespect, it is clear that your majesty will not expect good from me, nor in future rely upon my words or actions.

You mentioned the duty of children to parents. My patron, as in this world

world no event occurs without the divine will and decree, no one can oppose the commands of heaven. What you expressed in the firmaun, has happened to many in former ages.* What power have I, a weak mortal, to remove my head from the eternal order? “God
“acteth as he chuseth, and command-
“eth what he willeth.” From him every one obtaineth according to the purity of his intentions. As mine are just, I trust, while I live, to experience nothing but good.

What was written relative to my sister,^y is merely slander and suspicion; for when I arrived at Agra, and events happened which gave your venerable mind anguish and displeasure, where was she

* It is probable, Shaw Jehaun's own rebellious conduct against his father is here alluded to.

^y Rooshun Raee Begum, second daughter of Shaw Jehaun, who espoused the cause of her brother Aurungzebe.

the then? Alas! that during these few days, since our meeting, rumour should have opened her mouth in scandal. We never boasted of our accomplishments and virtues, like others; but, God be praised! their true characters are now known.^z Purity of intention is seen by the Penetrator of secrets, who knoweth best what rests in the hearts of his servants. What probability is there, that Shaftekh Khan^a should have written such a report, or given a hint of such suspicion? He is one of our household servants, the claims of whose ancestors are binding upon our family, which your majesty well knows, and there are few his equals. As I have favoured strangers, so have I also distinguished him. It is not probable he would represent
false

^z Meaning his brothers.

^a Son of Asoph Jah, and brother in law to Shaw Jehaun, who married his sister. In the struggle for empire, he embraced the cause of Aurungzebe.

false accounts; so that what has been told you respecting him, must be untrue altogether.

May your protecting shade be long extended over us!

LETTER

LETTER III.

AURUNCZEBE TO SHAW JEHAUN.

AFTER presenting the customary offering of duty and affection, I represent to the sublime audience, that though it is long since, that sensible of my faults I have not, from much shame and diffidence, dared to place the foot of boldness

boldness in the path of petition, or to prefer requests ; yet having lately been repeatedly honoured by presents of fruit from your majesty, I am become hopeful of your favour.

Having performed the prostration of thanks, I represent, that supposing your majesty did not at present feel pleasure in music, and there being no singers here, whose performances gratify my taste ; I wrote to the eunuch Phûl, that having informed your majesty, he should send me the female singers of my late eldest brother, who are now idle and useless in the haram. It does not appear to me, why this should have hurt your gracious mind. If the cause is your wishing to retain them, I have others here, and they may remain with your majesty.

The verse of the koraun, with the interpretation, sent by your orders, ar-

A a rived.

rived.^b It is not unknown to your understanding, enlightened as the sun, (for I have repeatedly declared to your majesty, and now again, when the affair is concluded, assure you) that my assumption of my present perilous dignity, at the contemplation of the dangers of which any reflecting person must tremble with dread, was not through my own choice or ambition. How can the truly wise and virtuous, who believes in a future retribution, voluntarily accept such a power, and, notwithstanding the difficulty he finds of governing his own passions, consent to take upon himself the burden of a world, and answer for its management in the day of general account? As the affairs of the empire were fallen into disorder, the subjects of every rank ruined by innovations, and the canons of our religion disused; impelled by Providence, I with anxiety gave

^b Most probably some denunciation against undutiful and rebellious children.

gave up myself to this important office, necessarily complying with the forms of royalty, without which, to transact affairs was impossible. As I have removed such a heavy burden from your majesty's shoulders to my own, relieved your pure mind from care-encreasing business, set your heart at rest, and involved my own in such innumerable troubles and anxieties; — if you would look with the eye of impartiality, you would find cause for approbation in my conduct, instead of blame. Could another person have managed such affairs more ably than myself — alas ! that I should become captivated in such a snare ! I will not use further prolixity.

May the happiness of avoiding future punishment attend your majesty !

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descent in the neighbourhood of Blind,
gave me a portion of honour in the
period of their contents.

Your majesty endures the cause of
my distance and coolness. It cannot be
unknown to you, that at the commence-
ment of the events which have occurred
by the mandates of the most High, (as
your majesty had spent most of the hours
of your life in experience of the vicissi-
tudes of fortune) I hoped, that, regard-
ing such occurrences as the decrees of

LETTER IV.

AURUNGZEBE TO SHAW JEHAUN.

AFTER the accustomed offerings
of duty and affection, I represent to the
sublime audience, that, after much lapse
of time, the sacred pages written in your
honoured hand, having cast the rays of
descent

descent in the neighbourhood of Bhind,^c gave me a portion of honour in the perusal of their contents.

Your majesty enquires the cause of my distance and coolness. It cannot be unknown to you, that at the commencement of the events which have occurred by the mandates of the most High, (as your majesty had spent most of the hours of your life in experience of the vicissitudes of fortune) I hoped, that, regarding such occurrences as the decrees of heaven, you would not have studied to overthrow my plans, and procure the success of those of other persons.^d Having founded my conduct upon the most virtuous basis, I intended, after cessation of our struggles, to have studied entirely the satisfaction of your venerable mind,

^c A town about twenty-four miles south-west of Agra.

^d Aurungzebe's brothers.

mind, and by that means to obtain immortal reputation.

Though I heard that the cause of the prevalence of opposition, and the failure of my designs, was from the interference of your majesty, and that my brothers, acting by your sacred orders, fought my life, I attended not to reports, nor suffered my mind to swerve from the path of loyalty. At length, certain intelligence of your majesty's unkindness repeatedly reached me; and finally, the note written by you in Hindooeh, to my brother Shujah, which proved the destruction of him and his family. I then was convinced that your majesty loved not me, and that, though the power was wrested from your hands, you studied that another should obtain rule, and my endeavours, calculated solely for the extension of religion, and the welfare of the state, be rendered useless. From this design

design you were not to be moved, and still remain obstinately bent upon it.

Driven to extremities, I was obliged to use the necessary caution ; and becoming fearful of the arts of determined and powerful enemies, I could not execute what I intended.^e To the truth of this declaration the Almighty is witness. As affairs have turned out, my mind can only be at ease when those two rebels,^f who, twice consenting to the shame of defeat, have fled before me, shall have left the empire ; or, by the blessing of God, being made prisoners, shall repose by the side of my brother.^g “ While
“ the head of a rival in a kingdom rests
“ upon his shoulders, that kingdom is
“ full of disorder.”

A a 4

If

^e That is, give Shaw Jhaun his liberty.

^f Sultaun Shujah, and prince Mahummud, the eldest son of Aurungzebe, who had joined his uncle.

^g Dara Shekkoh, who was beheaded.

If it is the will of God that the fate of my enemies shall end in either of the above ways, I shall no longer use caution, which will then be needless; but till then, as it is clear that to trust the professions of the treacherous, after having repeatedly experienced their inveteracy, can produce no effect but disappointment and regret; your majesty's having your abdaur khaneh^h in the ghooofful khaneh,ⁱ now you reside entirely in the mhal,^k cannot be permitted. The seal was placed upon your wardrobe solely on account of Mamoor's^l having sacrificed

^h Literally water-room; the apartment in which water, sherbets and ices, also fruits and confectionary, are kept and used.

ⁱ Bathing apartments.

^k The ladies apartments; to which, from the above, Shaw Jehaun must have been restrained when this letter was written.

^l The eunuch's name who had charge of it, and was put to death for conducting the private correspondence of Shaw Jehaun above-mentioned.

sacrificed his life. Now another is appointed in his room, the usual raiment will be brought you without fail.

May grace to avoid eternal punishment be your friend !

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LETTER V.

AURUNGZEBE TO SHAW JEHAUN.

AFTER offering the usual duty and affection, I represent to the sublime audience, that the sacred pages written in your gracious hand on the 18th of the present month, made their honouring descent, and also what you wrote thro' the

the eunuch Wooffa out of extreme anger, became known.

Fully sensible of my faults, I know not what remedy to invent, that will preserve me from being accused of such matters,^m if your majesty, notwithstanding my repeated and humble request that you would forbear issuing strife-exciting letters, will not cast the eye of assent on my petition. You have publickly exclaimed, “ He must not expect from
“ me what he should only demand from
“ his own children. Let him forbear
“ to desire what is impossible.” Of this, the writing brought me by Hoory Khanimⁿ is a proof. In this case, if, acting with proper caution, I disperse not the causes of disorder, and remove not from the enlightened presence the treacherous

^m Probably Shaw Jehaun had accused him of intending to shorten his life, by the strictness of confinement.

ⁿ Some lady of the haram, so called.

erous eunuchs by whose interventions improper papers are spread abroad, what must I do? Alas! but that your majesty, pitying these people, would forbear employing them in a business which can have no end but trouble and danger, that you would regard good policy; so that at the instigation of necessity such proceedings might not become unavoidable to me, or punishment fall upon them. At all events, you must overlook the fault of Wooffa, and recall him to your presence, that he may attend you like the rest of the eunuchs. I have written concerning Mohirrum, that he be not prevented from entering your apartments; but if he too, under colour of fidelity, should act treacherously, he shall speedily be silenced.

Respecting the charge of your kitchen, I have already written that another be placed in it, in room of Mamoor,
who

who has sacrificed his life. Your wardrobe will be replenished as heretofore.

May God, disposing your majesty to look favourably on me, who have been guilty of no crime, but obedience to the mandates of Providence, give me grace to avoid the judgments of the world to come ! •

• This letter must have been written in consequence of the imprisoned emperor having angrily complained of some new restrictions laid upon him, and of the removal of some faithful domestics from his person, occasioned, probably, by Aurungzebe's detection of correspondence between his father and the old courtiers.

LETTER

LETTER VI.

AURUNGZEBE TO SHAW JEHAUN.

AFTER paying the usual offerings of duty, I represent to the most sacred audience, that the sublime firmaun, written altogether in your majesty's own hand, which was issued on the seventh instant in answer to my petition, conferred

conferred its honouring arrival. From the perusal of the letters from the pearl-shedding pen, my eyes received immeasurable lustre, and my heart satisfaction and perfect gladness. God be praised that your majesty enjoys health and repose !

Health to my assisting benefactor ! Of my own shame and regret what can be said by me ? who, impelled by the decrees of heaven, through the divine will am fallen into such a dangerous whirlpool, and afflicted with external and internal troubles. They are already fully known to your majesty. I pray earnestly at the throne of the Eternal, that having found grace to study the approbation of your sacred mind, also opportunity to repair past errors, and obtain forgiveness of my crimes, I may perform such duties as will gain me your applause.^p I also venture to hope, from
the

^p This reminds us of Cromwell's seeking the Lord.

the clemency and forbearance of your majesty, that such a criminal as myself may be remembered in your prayers.

In respect to public affairs, as I have already frequently represented to you, I am in perplexity, and what regrets do I not feel? Whenever the eunuch is wanted to write letters, issue orders, that he may attend to your sacred commands.^q

^q From this it appears, that the use of writing materials was prohibited Shaw Jehaun, except in presence of this eunuch, a confidential servant of Aurungzebe's.

LETTER

VII.

INTERCEPTED LETTER FROM SHAW JE-
HAUN, WRITTEN DURING THE SIEGE
OF AGRA BY AURUNGZEBE TO MAHA-
BUT KHAN.*

LET the renowned in valour, of
high rank, chief of faithful dependants,
Mahabut Khan, supported and honoured
B b by

* This nobleman was at that time viceroy of the
province of Cabul, and frontier districts between
Persia and Hindoostan.

by the imperial bounty—know—that from the instability of fortune, and the treachery of rebels,^{*} fatal injuries have occurred to our authority, of which, probably, he has already heard; also of the unworthy conduct they have exercised, and still pursue.

My oppressed son, Dara Shekkoh, since his defeat has moved towards Lahore; and I know not in this vain world a faithful friend, who, regardless of personal advantages, consults only true honour, except yourself, the worthy son of the great Mahabut Khan. To you, therefore, I disclose the sorrows of my mind, and look for their cure.

When the Khorasaunees[†] had surrounded my father Jehaungeer (now in
paradise

^{*} This appellation here means the emperor's two sons Aurungzebe and Moraud.

[†] This appellation means the celebrated Noor Jehaun, empress to Jehaungeer, and her dependants, who were inimical to Shaw Jehaun.

paradise), and deprived him of power; from what distance, and with what rapidity, did not Mahabut Khan hasten to relieve him from the hands of his infernal enemies! Having kept him some time under his own controul, he gave him renovated power on the throne of empire, and rescued me from the cell of wretchedness and path of trouble, after my father's death, conducting me to the capital.^u

The present crisis of affairs is more difficult, and there is no nobleman, but yourself, of experienced conduct and valour, worthy to be intrusted with such important concerns. My beloved Dara will halt at Lahore, where there is no want of money, men, and horses. Can
 B b 2 it

^u An interesting account of these transactions, and the conduct of Mahabut Khan, father of the nobleman addressed in this letter, may be seen in Dow's History of Hindoostan, Vol. III, and reign of Jehaungeer.

it possibly happen, that Mahabut Khan, at dread of whom mortals tremble, while his sovereign Shaw Jehaun is in the hands of traitors, will not fly to his relief, bring the two undutiful rebels (his sons) to the deserved punishment of their actions, and rescue his master from a prison? Surely he will feel that virtuous fame is superior to the treasures of Karoon,^w and all the honours of an unstable world. I expect this from you, as heroes will thus act.

I have written to my son to trust himself with you, as the restorer of his fortunes, and my deliverer. This world is unsteady, and never was constant to any one; but a good name will always be recorded on the pages of time. How can it be, that Mahabut Khan should bear to see his sovereign in confinement? and the wretch, who spread the

^w A rich miser, mentioned in the Koraun.

the snares of treason, enjoying the throne of empire! If it be possible that you, so distinguished in the state, should connive at such treachery, remember, the day of judgment is near, and I shall be your accuser.

LETTER

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LETTER VIII.*

AURUNGZEBE TO SULTAUN SHUJAH.

At this period, our beloved brother, dear as life, (Morad Buksh) out of

* This and the following letters were written by Aurungzebe to his brothers, sister and father, before his usurpation of the empire; and may serve to shew the dissensions and jealousies which led to the dethronement of Shaw Jehaun.

of unanimity and concord, has written to me on several points, requesting my opinion upon them: and I have sent by his messenger in reply, what appeared to my mind most proper.

As it is right you should be informed of the above circumstances, I send you the particulars of each question, and my answer; which if, on perusal, you approve, it is well; otherwise, you will write me what seems proper to your better judgment, that I may communicate it to him.

He writes first, that “ we should
 “ not give the enemy (Dara Shekkoh)
 “ leisure to prepare; because, if the
 “ people become attached to him, and
 “ he obtains an influence, (may it
 “ never be his fortune!) to circumvent
 “ him may be difficult. On this ac-
 “ count it is proper to fix a day of
 “ march towards Agra, so that we may
 “ all

“ all three join our forces at an ap-
 “ pointed place; but if this motion is
 “ not at present in my opinion prudent,
 “ I should write him my reasons for
 “ so thinking.”

I have written in answer, that the
 ideas of our dear brother are just, and
 that I think we should act while our
 enemy is not completely prepared; yet
 as the news of the unavoidable event
 (the death of Shaw Jehaun) is not yet
 arrived, but, on the contrary, signs of
 his recovery daily increase, to move and
 engage openly in active measures, would
 be just now improper; that it would
 have been most prudent for our brother
 to have waited for certain intelligence,
 before he had excited the storm of in-
 surrection; that he should not have
 sent an army to Surat, or have besieged
 the fortrefs. However, as the matter
 had

Moraud Buksh had now thrown off his al-
 legiance, and besieged the citadel of Surat.

had been carried to a point it ought not, he should reduce the place as speedily as possible, that all the forces levied might attend his stirrup, and that I would, when my determination should be made, inform him of the hour of my march.

Secondly he writes, "As from the
 "reports of my agent it seems to be
 "the plan of the enemy not to break
 "immediately with us brothers, but,
 "from views of policy, to court our
 "friendship; if overtures of this nature
 "should be sent to me, how shall I
 "reply to them?"

In answer to the above question I wrote, that though no reliance should be placed on such professions, and it was scarcely probable they would be made at all now our dear brother had drawn aside the veil from his intentions; yet, should they come, not to give the reins of gentleness and moderation from his hands

hands, but to write what might occasion the self-security of the enemy, and, by this soothing charm, to lull him into hare-sleep, would be most politic and prudent, and occasion no detriment to our settled purpose.

Thirdly he writes, “ It has been
 “ agreed, that if the enemy attacks
 “ either of us, the two others shall assist
 “ in preventing the execution of his
 “ designs. Should an attack happen,
 “ what is to be the mode of succour,
 “ and how shall we support each
 “ other?”

I wrote in answer, that our treaties would remain as before; and, by God's blessing, no departure from them could occur. If the impious enemy should threaten him, I would instantly advance by the way of Boorahaunpore, and that you would move from Patna; so that
 the

the chief of atheists ^z should not be able to direct the whole of his force to one quarter. In like manner, should he turn the face of misfortune to other parts, the pillars of his security and confidence would be thus shaken.

Such are the particulars of the queries, and of my replies. I hope, that having considered them in your sublime mind, you will speedily inform me of the result of your judgment.^a

^z Dara Shekkoh.

^a It is probable, that before this letter arrived, Sultaun Shujah, wishing to be beforehand with his two brothers, had marched towards Agra, under pretence of rescuing his father from the controul of Dara Shekkoh.

LETTER

LETTER IX.

AURUNGZEBE TO MORAUD BUKSH.

USUAL INTRODUCTION.

YOUR affectionate letter, sent by Ruh Oollah, the friend of Alleh Ear, bestowed the pleasure of arrival in the moment of expectation, and informed me of its contents. My mind received infinite satisfaction from the knowledge of your intentions.

I have

I have written a full reply to your separate paper, of which you will ere now be informed. Let not the least suspicion or distrust invade your mind, for, by the blessing of God, not the smallest point of the articles of agreement shall be neglected. Ruh Oollah is worthy of confidence. What can I write, that will express the ardency of my affection?

May the Almighty bless me by a happy meeting with my beloved brother! Health! ^b

^b Most probably this was written immediately before Moraud's march from Guzarat.

LETTER

**AURUNGZEBE'S TREATY WITH HIS
BROTHER MORAUD BUKSH, AC-
COMPANYING THE LAST LETTER.**

AT this period, ushering in good fortune and promising an happy conclusion, which is as the dawn of the sun of prosperity and success, and the crisis of power and authority—when the lofty soaring eagle of the world-reducing genius has expanded his wings in pursuit of his object—namely, to exalt the standards

standards of the true faith of the prince of prophets, upon whom be benedictions—our virtuous intent is wholly directed to the undermentioned points—that, by the exertions of our victorious champions, and the strong arms of our triumphant heroes, the thorns of atheism and irreligion being rooted out of the ever-blooming garden of Islaam, the chief of apostates (Darah Shekkoh) with his followers and corrupters may be annihilated. Also, that the dust of contention may be allayed among the natives of the extensive regions of Hindoostan, emblem of paradise, which have till now been preserved from the schism of infidelity, and secured within the pale of faith, by the auspices and pious warfare of our glorious ancestors; for which, may the most high God reward them with salvation, and the faithful bless their memories!

Our

Our brother, dear to us as life, most wise, fortunate, and glorious, having acted by the inspiration of true wisdom, the consequence of divine favour, and joined us in this meritorious undertaking, has ratified the ties of alliance and concord with sacred oaths. He agrees, that after the overthrow of the enemy of our religion and authority, and the establishment and regulation of the imperial affairs, he will remain constant in the path of attachment, and at all times prove our friend and ally. Being a friend to our friends, and an enemy to our enemies, he will not at any time act contrary to our wishes; but remaining satisfied with that part of the empire which we now leave to him agreeably to his request, will not demand more.

Therefore, out of our abundant kindness and affection, and regarding the points he has engaged to observe, it is written with our august pen, that, by
 God's

God's blessing, as long as nothing is done by our good brother contrary to friendship, concord, and alliance, our affection towards him will daily increase; and esteeming our advantage and loss mutual, we will at all times observe our agreement of assistance, and the articles of mutual interest and unity, in the utmost extent.

The kindness and affection we now profess for him, after the attainment of our wishes and the destruction of the abominable atheist, (Dara Shekkoh) shall be continued, and even increased; nor will we neglect a single point of our declarations. To substantiate our engagements formerly stipulated, we will resign to our dear brother the provinces of Lahore, Cabul, Kashmeer, Moultan, Bhukker, Tatta, and all those parts to the shore of the Persian Gulph, without reserve, after the completion of the overthrow of the wicked atheist, and eradication

cation of the thorns and briers of contention and schism from the garden of our empire, bestowed upon us by God; till which period the accompaniment of that shoot of the tree of empire and good fortune is indispensable. We will then without delay dismiss him to those parts, nor make the least attempt to detain him.

To the sincerity of the above declarations, we call God and his beloved prophet as witnesses; and, for the greater satisfaction and reliance of our dear brother, have ornamented them with our seal, and the impression of our auspicious hand.^c

^c Among the Moguls, and, I believe, over all the mussulmaun world, it is customary to stamp the impression of the hand on solemn treaties. It is made by an infusion of saffron, or turmeric, rubbed on the palm and fingers. This stamp is symbolical of the five members of the prophet's family, namely, Mahummud, his daughter Fatima, her husband Ali, and their sons Hassan and Houssain being called as witnesses.

By

By this treaty it appears, that Aurungzebe was to possess the supreme power, and Moraud to hold the provinces mentioned in it under him. Most probably it was ratified on the junction of the brothers near the Nerbudda river, the day before the battle of Oojein, which was fought on the 22d of April, 1658. The treaty fully contradicts the reports which have crept into European history, of Aurungzebe's promising to acknowledge his brother as emperor. They do not appear in the relations of any native writer that I have perused.

The cordiality between the princes, however, did not long continue; and soon after the deposition of Shaw Jehaun, Moraud Buksh was surprized by his brother, and confined in the fortrefs of Gwalior; where, after some years imprisonment, he was put to death by the sentence of the law, for the execution of a treacherous officer many years before, when he was governor of the province of Guzarat. The apologists of Aurungzebe say, that Moraud intended to have dethroned him.

How happy this country! where the laws of primogeniture prevent the evils to the subject, and crimes of the children, from partiality in a father, and jealousy in his offspring.

LETTER X.

AURUNGZEBE TO HIS SISTER JEHAUN-
ARA BEGUM.^a

YOUR affectionate friend, anxious for an interview, after offering his sincere respects, informs you, that your kind

^a The eldest daughter of Shaw Jehaun, who enjoyed his full confidence, and by her influence over him directed, in the retirement of the haram, many of the measures of the state. Dara was her favourite brother. She remained with her father, during his confinement, till his death; after which, Aurungzebe treated her with the greatest affection and respect.

kind letter, written with the pen of favour in answer to my petition, having made its exhilarating arrival on Wednesday, the 2d of Ramzaun, afforded my friendly heart much satisfaction.

It was written that his majesty, besides the jaghire,^e had given me Bug-gellana.^f I have offered my grateful thanks for this mark of the royal bounty, and may God for ever keep extended over the heads of his dependants the heaven-like shade of his majesty! You tell me, that orders are issued for my having half my income in jaghire and half in money. My patroness, though to trouble his majesty, who knows all affairs, on such trivial matters, seems disrespectful and importunate, yet, as to provide the requisites of service is indispensable, I must unavoidably represent

c c 3

some

^e A temporary grant of lands.

^f A district in the province of Khandeshe, bordering on Dekkan, the southern part of Hindoostan.

some particulars, on which, whatever the sacred judgment may determine must be right. You hint at some impediments in the fixing my jaghire ; God willing, I will petition on that point after my interview ; which, as it is the chief object of my wishes, will, I hope, soon take place.

To-night the worthy khan began his journey to court, and raja Jey Sing, with some other officers, accompanied him. I cannot express the greatness of my anxiety for a meeting ; but this I know, that my heart is impatient.^s

LETTER

^s This letter was evidently written at the time when Aurungzebe was appointed to the command of the army against Candahar, from his government of Dekkan.

LETTER XI.

AURUNGZEBE TO HIS SISTER JEHAUN-
ARA BEGUM.

YOUR kind letter, expressive of regard, arriving at a most auspicious instant, gave me infinite pleasure. It was written that you had informed his majesty of my giving up the journey to Tatta, owing to the floods and tempest-

uous weather; and of my design to visit Bhukker, which also, as the weather was so indifferent, he desired might be deferred. My patroness, it was my intention to move on a hunting partyⁿ towards Bhukker, and inspect the state of the country on my route; but as I heard the scarcity of grain was great in that quarter, and to have gone by water would have been hazardous, and by land, (though from the bounty of my father I could have had

* The hunting parties of the princes of Hindoostan consisted of their whole court, and an attendant army through particular provinces, during the cool season from November to the end of March. In the well-ordered days of the Mogul empire, they were not parties of mere amusement, but progresses of examination into the state of the districts visited, and the conduct of their governors. Ample allowance was always made the farmer for the mischief done by hunting, and frequently exemplary instances of punishment were inflicted on the oppressors of distant subjects, who, but for these occasional visits of their chief governors, could not have had redress.

had every convenience of khufskhanes,¹ &c.) my followers and cattle would have suffered much from extreme heat, I laid the journey aside.

It was written with the pen of kindness, that his majesty had said, "What he meant to give me, he had given, which

¹ Curtains, or skreens, woven of the roots of a sweetly-scented grass. They are placed at the openings (doors and windows) of a tent or house. On these water is constantly thrown on the outside, which, by evaporation, renders the space within delightfully cool; while without doors, any person but the water-carriers, who are kept cool by their leathern bag and its exudation upon their naked bodies, (so they are, with the exception of a cloth round their loins) would be parched even to the peeling off of the skin. Europeans, on their first acquaintance with India, from ignorance, despised this convenience, and fell martyrs to their obstinacy. The use has for the last twenty years been adopted, and saved many thousand lives. The khufskhaneh is properly a small tent, made entirely of the sweetly-scented grass roots, and only to be enjoyed by the rich. It affords perfume, as well as coolness. From these roots a favourite

“ which if I could not keep, what could
 “ he do ! ” also, that he had command-
 ed Jumlut al Moolk to present him a list
 of all the presents conferred upon me
 since his majesty’s accession to the pre-
 sent day.

Health

favourite ottir or essential oil is extracted. At
 a much less, nay a trifling expense, the desired
 coolness is obtained, by covering very slight
 lattice frames of the common bamboo with a
 species of furze, (these are called tatties) on
 which the water is sprinkled, as above-mention-
 ed. They are fitted to the doors and windows
 of a barrack or tent. Our common soldiers now
 enjoy this delightful accommodation in canton-
 ments and camp. Bengal, and the lower parts of
 Bahar, do not require it. North-west of Patna, the
 capital of the latter province, the hot winds, which
 constantly prevail from April till nearly July, make
 it necessary. The rains then set in. This hot
 wind is always from the west. Water or wine, in
 this season, is in a few minutes made frigidly
 cool, by a wet cloth tied round the vessel or
 bottle. The breeze generally arises about eight
 o’clock, and blows sharply till sun-set. After that
 it grows calm, and all is sultriness and lassitude,
 till the burning, yet cooling zephyr rises again.

Health to my kind patroness ! The royal favours and bounties, like the blessings of heaven, are innumerable. “ If each hair of mine was a tongue then “ scarcely could I express thy favour and “ kindness.” However, God be praised ! I, like other dependants, have no pleasure in buying jewels or brocades ;^k but whatever has been bestowed upon me by his majesty’s favour, I have expended in supporting my army. Before and after the expedition to Candahar, I, agreeably to the royal orders, entertained five thousand horse at advanced pay, and never willingly let complaints of arrears reach the imperial ear. The present distress of my troops has been thus occasioned : formerly I received ten months pay in money, but the jaghire conferred upon me since, scarcely affords the amount of seven. Exclusive of this also, in the three last harvests calamities occurred.

^k This seems to be a satirical remark upon his brother Dara.

curred. In the last spring harvest was a plague of locusts, and in the autumn a drought. The present spring crop is destroyed by rain and floods; yet is my force still the same as ever at every station.

As, in times both of ease and difficulty, dependants have no asylum or shelter but in the bounty of their lord, if I represent not my situation to the kibleh^l of mortals, what must I do? It was hinted, why did I not give ashrefees^m to the troops? My benefactress, I have not sufficient after the discharge of my debts, which you well know, for only one month's pay of my followers. I have already given a part. To live in this manner is intolerable. I still perceive three modes for my relief; and, if thro' your intercession either is adopted, it is possible

^l The point of prayer.

^m By Europeans called gold mohors, worth about two pounds sterling.

possible my troops and servants may be paid, and rest satisfied; otherwise, their discontent and my unhappiness will daily increase.

First, if they will, in lieu of the grants allotted me in Sioustaun, confer upon me in jagheer the city of Moultaun, the product of which, except the customs, is regular, with the districts of Sukkir and Loherree in the division of Bhukker, for the expenses of the fort and palace of Tatta; and order the remainder of my allowance to be paid in money; I shall then be able to take with me about three thousand horse to Candahar. Secondly, if they chuse to take off the two corore of daumsⁿ in Tatta and Moultaun, and pay me money instead, it would tend to my convenience. Thirdly,

ⁿ A daum is the fortieth part of a rupee, worth, as a remittance to England in bills of exchange, from two shillings to two and three-pence.

Thirdly, let them take into the revenue the foubah of Tatta, except the palace demesne and the pergunna of Hukkeralla, which are necessary for the expenses of the new seaport, and pay me money instead.

This latter measure his majesty himself once mentioned to me at Dhely; but as he had but lately granted the province, did not chuse to alter the arrangement suddenly, lest interested people, uninformed of the true reason, should make the measure a plea for disturbances.

My patroness, I make all these remonstrances merely because my force may not be broken, and thus the dissatisfaction of the sacred mind of our father be increased; for to myself it is equal whether my troops be many or few.

From my reliance on your goodness, I have presumed thus importunately to inform

inform you of my affairs, in hopes that
what is just will be done.

LETTER

• It is evident this letter must have been
written when Aurungzebe was ordered against
Candahar, from his government of Moultaun, in
1649.

inform you of my affairs, in hopes that
 what is just will be done. To reduce the
 kingdom to a more regular and settled
 state, and to give the people a more
 settled and happy condition, I have
 written this letter, and I hope it will
 be of some service to you.

It is evident this letter must have been
 written when Aurangzeb was ordered to
 Candahar, from his government of Moab, in
 1699.

LETTER XII.

TO JEHAUNARA BEGUM.

YOUR affectionate friend, unfeign-
 edly true, having assured you of his
 attachment, represents, that your kind
 letter, written after a long interval, hav-
 ing arrived on Thursday the 25th of
 Shaabaun, in the crisis of my impatient
 expectation, occasioned much joy and
 exultation.

It

It is written by the world-obeyed command, that, after my enjoyment of the royal interview, his majesty will dispatch me to Dekkan, and that I must therefore order my family from Moultaun to Lahore. It cannot be unknown to your generous mind, that, ever esteeming submission to the sacred orders as the means of my lasting honour, I have not an object independant of the approbation of his majesty ; but viewing as my chief good whatever I am commanded to do, contrary to the sycophants of fortune, I consult not my personal interest.

However, as I have seen the statement of the jaghire allotted me in Dekkan by the royal orders, which has been transmitted to the chief of viziers, I cannot help being overwhelmed with astonishment and sorrow at my unhappy fate. If it is the royal wish that I should pass my life in privacy, Buggellana, which was originally granted me in perpetuity,

is fully sufficient ; but if, from favour to his dependant, he will exalt me to the government of an important province, let his majesty so support me, that I may not a second time be humiliated in the eyes of my equals, and of the rulers of Dekkan ; or, by being unable to do my duty to the state, become liable to censure and reproof. “ I say
 “ not, Shew to me generosity or bounty ; I am a slave ; do that which
 “ becomes thyself.”

My sympathizing patroness, a verse strikes me applicable to my situation, with which I trouble you. “ If thou, O
 “ rose, art all attention to the notes of
 “ the nightingale,^p hard indeed will be
 “ the fate of the dumb inhabitants of
 “ the garden.” In short, it is clear to you, my intelligent patroness, that the province of Dekkan is still the same, and
 I the

^p By the nightingale is meant Dara, to whose interest Jehaunara was attached.

I the same person that formerly governed it. I trust, that representing matters to his majesty, you will console me as speedily as possible with a proper reply, that I may send for my family.^q

^q The similarity of complaint with that contained in one to Shaw Jehaun, proves this letter to have been written at the same time, viz. when Aurungzebe was recalled from Candahar.

d d 2 LETTER

LETTER XIII.

AURUNGZEBE TO JEHAUNARA BEGUM.

YOUR true and ardent friend represents, and you must know, that ever since his majesty from his gracious bounty distinguished me by employment, I have, on every service committed to me from the imperial court, exerted myself to the utmost of my capacity and the authority entrusted to me. I have

not

not been neglectful in any point; but, esteeming submission and deference to my rightful guide as my real honour, have in every affair consulted only how to attain the approbation of his sacred mind.

I cannot guess of what crime or error I have now been guilty, that such conduct is shown towards me, as is undeserved by my sincere loyalty and attachment, and must degrade me in the eyes of all, far and near. In the first place, to Afeer,^r formerly granted to me, then to my brother Moraud Buksh, and lately to me again, I have now by the royal orders been commanded not to send a commandant, after the gift had been made generally known. For this I cannot divine a cause. If it proceeded from my refusal of the marriage proposed to me, that objection is groundless; because, when that affair was agitated in the presence, his majesty left it

D d 3

^r A strong fortress in the province of Khandeshe.

it entirely to my choice, and as on several accounts I had objections, I represented them fairly. If his majesty had resolved upon it, (though out of his justice he has never yet forced a marriage upon the least of his dependants) I should have had no remedy but compliance. If there has any thing been done by me undeserving confidence and trust, alas ! alas ! unhappy, disgraceful, and unfortunate are my stars, that after twenty years expended in service, regardless of my property or convenience, I should not be esteemed worthy of confidence equally with a brother's son in the opinion of my patron ! * Whatever is the cause of such flights, would they but acquaint me with my faults, I would stand reprov'd, and confess them, nor err again.

At

* The above must allude to one of Dara Shek-koh's sons having been appointed to the important fortress of Aseer, after it had been promised to Aurungzebe.

At this time my brother Dara, whose abundant regard to me is fully known to his majesty,^t has sent a domestic of his own to convey certain welcome assurances and acceptance of his requests to the chief of Beejapore, which cannot but increase the insolence of him and his equals.

My gracious patroness, I never regarded myself as one of the favoured disciples, or servants, and claim only the attention of a slave, being content in any way they may chuse; yet, by his majesty's goodness, I have hitherto passed my life in honour and credit, and in this quarter have for some time held authority; which lately too, without my desire or request, entirely from his own generosity, my rightful lord and guide conferred upon me anew. Such conduct as the present, however, is contrary to the protection due to trusty servants, and

D d 4

the

^t This is meant ironically.

the occasion of their disgrace and degradation in the public eye. I am lost in the whirlpool of conjecture, and cannot guess what can be the intention of the sacred mind to this loyal dependant, who has no asylum (excepting almighty God) but in the pure person of my father. If, out of partiality to any individual, or from motives of policy, it is the gracious will, that of all his disciples I only should live awhile in disgrace, and finally be treacherously destroyed, I have no ability to struggle against submission to my fate. "Whatever may be my lot, as you approve, it must be just." However, as to endure life in my present situation is difficult and unpleasant, and, for perishable things, to continue in vexation and trouble is unwise, I cannot commit myself to another's will, it would be best if his majesty, to whose pleasure the heads and lives of his dependants are but reasonable sacrifices, would set me free at once from the dishonour

honour of existence. Policy, then, would not be disappointed, and many hearts would rest from apprehension.

So long back as ten years, guessing at their designs, and knowing myself to be an impediment to them, I humbly declined accepting any employment. Merely to please my father, which has ever been the first of my desires, I resigned myself to my present office a second time, and have endured what I have endured. He should at that time have excused me, when I should have sought some secret corner, and have disturbed the heart of no one; while I myself should have escaped these indignities. Even still, the remedy is in the enlightened mind of his majesty. Let them command plainly what they judge adviseable respecting my fate, that, when informed of their pleasure, I may submit and obey.

The

The latest indignity shewn me, is the recall of Khan Jehaun from under my command to court, and conferring rank upon him and his companions, my servants. It is true, they are also the servants of his majesty, for whose use I entertained them; but yet, if this mode is continued, and my followers, quitting me without asking my permission, are honoured with the imperial service, and can obtain rank superior to their stations, it is clear that no person will remain with me. If my troops, which I have been forming for these twenty years, are dispersed in this manner, how am I hereafter to perform my duty in my employments? If there is an object in this, let the royal orders be issued for all my best servants to hasten to the presence, and assist the schemes of my enemies; but if his majesty has not yet cast me utterly from his confidence, and, regarding the claims of my service and obedience during so many years, still

considers

considers me in the number of his slaves, why does he approve such measures? Let him so heal the wounded and broken heart of his disciple with the balm of his kindness, that, being enabled to do the duties entrusted to me in a proper manner, I may be secure against disgrace or reproof. Since, in the service of the Almighty, his worshippers suffer not, is it possible that they can be injured in the court of the representative of the Godhead, who is endowed with the qualities of the Divinity? How can he justify actions towards his disciples and servants, which the Creator of the world would not impose upon his creatures?

I hope, my generous benefactress, that you will convey these points in privacy to the sublime audience; and inform me of whatever may on the subject of them pass the tongue of revelation, that, escaping from the sea of suspense, I may know how to excuse my faults.

I trouble

I trouble you no farther. May your days pass according to your wishes !^u

^u The contents clearly shew this letter to have been written when Shaw Jehaun, in his severe illness, had committed all power to his intended successor and eldest son, Dara Shekkoh ; who, fearful of Aurungzebe, had ordered many noblemen then with him in Dekkan to repair to court.

LETTER

LETTER XIV.

THE PRINCE AURUNGZEBE TO SHAW
JEHAUN.

THE meanest of disciples, having
kissed the ground of obedience with the
lip of respect, represents to the glorious
and sublime audience, that the high fir-
maun^w sent by Ameer Beg, mace-bearer,
having

^w In the margin of this letter it is written,
that the firmaun, to which it is a reply, was
the original cause of the enmity between Dara
Shekkoh

having made its honouring descent on the eighth of Shauban, exalted the head of your humble dependant above the firmament of the highest heaven.

It was written by the jewel-shedding pen, that, with such resources, it was wonderful the fort was not reduced. My benevolent patron, the supplies I had for the siege must be well known to your majesty, from the letters transmitted from Candahar by the most excellent prime of viziers; and all other particulars will be related by him, upon his arrival at court. It is clear to almighty God, that I, at all times impelled by my duty, and studying the accomplishment of your majesty's commands, have to the utmost of my abilities left no point neglected. By God's blessing, the circumstances

Shekkoh and Aurungzebe; who justly attributed his supercession in command of the army before Candahar, and the coolness of his father Shaw Jehaun, to the jealousy of his brother, who was appointed in his room.

cumstances of my conduct will be fully explained to your judgment, clear as that of angels, and the touchstone of truth and falsehood.

It was written in the world-obeying order, “ We are not to be induced to “ give up Candahar, but will find means “ for its reduction ;” also, that if this humble disciple wished to take Shawnowauz Khan with me to Dekkan, and he was willing, I should inform your majesty. Health to the kibleh and kaaba* of both worlds ! As the world-reducing genius of your majesty and your firmness are equal to the most difficult affairs, I doubt not that the reduction of Candahar, but that of all Persia, will be easily accomplished. It was my wish, whenever I could obtain proper force, by reducing this place, to attain the approbation of your majesty. At present

* The holy house at Mecca, being the point to which the mussulmauns turn in prayer.

present, whatever your enlightened mind decides upon, must be just and proper, I have no choice, but to obey your royal orders. The favours bestowed upon me I regard as flowing merely from your bounty.

The world-obeying command was delivered to Shownowauz Khan; who said, in reply, that as he should speedily be honoured by kissing the step of the throne, he would then esteem as his duty whatever might be the will of your majesty. Health to the kibleh of both worlds! The presence of a servant like him in Dekkan, is for the welfare of the state, and highly requisite.

May the world-illuming sun of your reign long shine from the horizon of conquest! y

y This letter must have been written in 1652, when Aurungzebe was superseded in command of the army before Candahar by his brother Dara.

LETTER XV.

AURUNGZEBE to SHAW JEHAUN.

IT was signified in the world-obeying orders, that the accounts of my jaghire had been sent to the noble lord, Shawnowauz Khan, from whom I should learn particulars ; and that I must write to my children at Moultaun, ordering them to Lahore, that they may be ready to accompany me to Dekkan. Kibleh

E e

of

of my necessities, and kaaba of my desires, hail ! To the sun-illumined mind of your majesty, which is a mirror reflecting the truth of all things, it must be clear, that the grand object of my wishes has ever been the attainment of your approbation. Always regarding every service to which I have been exalted as my sole glory, and obedience to orders as the means of honour, I have, without remonstrance or complaint, endeavoured with all my ability to perform it. At present, however, on the great difference between what I now hold, and the jaghire formerly granted me in Dekkan, I am much astonished and alarmed at what can have merited so great a diminution in my allowances as seventeen lacs of rupees,^z or for what cause I have been displaced from the productive jaghire of Moultaun and Bhukkir. If, from a wish to cherish and encourage me, the least of dependants, it has entered into the auspicious mind
to

^z Upwards of 170,000l. per annum.

to exalt me to the government of an important province, let it be so granted, that I may be able to execute the office, and regulate the affairs of extensive and frontier districts involved in troubles, in such a manner, that I may not be exposed to shame among my equals, and that, failing not in my duty to the glorious presence, I may be secure from reprehension and displeasure. In privacy,^a the foubah of Buggellana, already granted to me, is sufficient for my expenses. As the reins of power over your dependants are in the hands of your majesty, and your bounties at all times are greater than their merits; doubtless, what is determined in your gracious mind must be just, and for my advantage.

Health to my benevolent patron!
Your majesty must remember, that when the reduction of Candahar was first agitated,

E e 2

^a That is, without public employment.

tated, I recommended after consultation, that my brother Dara should be sent upon this duty, and myself detached in front as his advanced general. Now also, that he has taken upon himself this service, and his eldest son is honoured with the government of Cabul, may he prove fortunate ! By God's blessing, the unfolding of this difficult knot will be accomplished by the steadiness of his hand, agreeably to the hopes of his well-wishers. I hope (for, notwithstanding the trouble of such a campaign, a wish for the government of Dekkan, or any other province, enters not into my mind) I shall be allowed to remain here, and, by assisting my brother in the siege, atone for past errors. By the divine auspices, I may, by performing some piece of service, perhaps attain your majesty's approbation. As it is the design of your sacred mind, in reward of taking upon himself this service, to confer upon my brother the valuable province

vince of Guzarat in jaghire, and the money in the treasuries here also; I represent, that there are districts of the khalseh^b and the jaghiredaurs amply sufficient. Further, whatever your sacred judgment may decide upon, must be most proper.

My having summoned the household born^c from Moultoun to Lahore, will have been made known to your majesty in my letter to the retired in purity, the navob Begum.

It was written by the honour-tracing pen, that if your majesty had judged I could have taken Candahar, the troops should not have been recalled. Health to the cherisher of his dependants! I wrote of my intentions, which must have been conveyed to your sacred ear. As

E e 3

an

^b Lands immediately under the officers of the imperial treasury.

^c His children.

an order arrived, peremptorily commanding the retreat of the army, which was quickly reported to the troops, the advanced parties came in, and the men withdrew from the trenches; so that to execute the second command for a delay of one month, became impossible. On this account, by the advice of the vizier and all the other nobles, a retreat was begun; but had the countermand arrived in time, I think that, through the divine aid, we should in this month have succeeded.^d

^d This letter must have been written in 1652, immediately after the recall of Aurungzebe from Candahar.

LETTER XVI.

PRINCE AURUNGZEBE TO SHAW JEHAUN.

USUAL COMPLIMENTS.

AT this time Seeree Rung Royeel;
grandson of Ram Raaje,* who is the
most honourable of the zemindars of

E e 4

Carnatic,

* Defeated and slain A.D. 1568, in opposing
the allied sultauns of Golconda, Ahmednuggur,
and Beejapore, who divided the greater part of
his territories among them. Since that period
the title of Ram Raaje, or great King, has been
disused by the family; the representative of which
still,

Carnatic, and whose grandfather was celebrated in that country for the extent of his power, has by a confidential bramin sent me by the way of Golconda a petition, with an elephant, at present very weakly,

still, as in Aurungzebe's time, is styled Royeel, or little Prince. The present Royeel was allowed by Tippoo Sultaun to possess a small district in his dominions, called Aniconda, not far from Beejanuggur, or, as our old voyagers write it, Bisnagar, once the capital of the Hindoo sovereigns of the southern peninsula of India, ancestors of the royeel. The degraded rajas of Calicut, (Zamorin) and Mysore are of the same family; and doubtless many others in the upper and lower Carnatic. Seringapatam, as we call it, is properly Seerree Rung Puttun, or the City of the illustrious Rung; who, probably, was the personage and raja of Mysore, who thus complained to Aurungzebe. No attention was paid to his offers. Since the defeat and death of Tippoo Sultaun, a prince of this family, named Kistna Raja Oodiaver, has been seated on the musnud of Mysore, by the English and their ally the nizam of Dekkan, who have allotted him a considerable portion of the territories taken from the usurper.

weakly, which, when in proper case, shall be sent to the glorious presence.

With much humility he sets forth, that for some years past Adil Khan and Koottub al Moolk, relying on your majesty's protection, have extended the hands of usurpation on the districts of Carnatic, and possessed themselves of the greater part, with immense sums of money, innumerable jewels, and elephants, and that their intention is to expel him from his hereditary dominions.^f

As it is clear to the world that the khans have no power of themselves, and whatever they possess is from the favour of

^f At this period Sahjee, father of the celebrated Sewajee, founder of the Mharatta states, in the service of Beejapore, and the celebrated Meer Jumla, (who was afterwards of such eminent use to Aurungzebe's ambition) in that of Golconda, were destroying the remains of the sovereignty of Beejanuggur.

of the court, asylum of mortals, which has been vouchsafed to them; he therefore seeks protection at the auspicious footstool. He hopes, that the kibleh of the desires of mortals, lending him support and lifting him from the abyss of degradation, will add his country to the imperial dependancies; that the royal orders may be issued to the rulers of Dekkan, that observing the treaties of their ancestors, they pass not over their ancient frontiers, and withdraw their hands from his hereditary dominions. Out of gratitude for this protection, he will send to the royal court, as an offering, fifty lacs of oons,^s two hundred elephants, and many valuable jewels, and will remit yearly double the peshcush^h they have engaged for, with the accumulated rarities and valuables of ages. Lest, through disgust

^s Rather more than one million five hundred and seventy five thousand pounds.

^h The offering or tribute paid by the sultauns of Beejapore and Golconda.

gust at infidelity, the ray of protection may be withheld from him, whenever the sublime firmaun, assenting to his petition, shall be issued, he will enter the congregation of the faith, with his family and dependants, and, through the auspices of his submission to the sublime court, enjoy spiritual and temporal welfare.ⁱ

The above particulars have been translated from his petition, which I have thought proper to state to your majesty, and have kept the royeel's vakeel; deferring an answer to Adil Khan till the arrival of the sacred orders, that I may act in this business as the judgment enlightening the world shall direct.

Kibleh and kaaba, hail! As the royeel from firm reliance has turned his face to the court, asylum of the world, for protection, promises loyalty and attachment,

ⁱ That is, by becoming a mussulmaun.

ment, and, to make the profession of Islaam the medium of refuge from persecution, it is incumbent on the defenders of the faith to extend the lights of religion, and to invite the misled by error from the path of mistake into the right way. By this no treaty can be broken ; and if his requests meet acceptance, it will be attended with political and religious advantage.

Further, whatever may inspire the sacred mind, source of divine lights, must be most proper, and implicit obedience to its dictates binding on your dependants.^k

^k It appears in future letters, that Shaw Jehaun would not attend to the royeel's petition.

FINIS.

[J. and W. Eddowes, Shrewsbury.]

PREPARING FOR THE PRESS,

A

TRANSLATION

OF SUCH PARTS OF THE

THOUSAND AND ONE NIGHTS

AS DO NOT APPEAR

IN THAT OF GALLAND.

FROM

AN ARABIC MANUSCRIPT,

In seven Volumes, brought from Turkey by EDWARD
WORTLEY MOUNTAGUE, Esq. and now in
Possession of JONATHAN SCOTT, Esq. who pur-
chased it of the Rev. Professor WHITE, of
Oxford.

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of

p. 253.







Scott, Jonathan, 1754-1829

Tales, anecdotes and letters

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